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WOMEN
AND
THEIR WORK

THE HON. MRS.
ARTHUR LYTTELTON

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WOMEN AND THEIR WORK

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BY

THE HON. MRS. ARTHUR LYTTELTON,
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WOMEN AND THEIR WORK

CHAPTER I.

INTRODUCTORY

IT is a truism to talk of the change that has taken place in the position of women during the nineteenth century, and, like other truisms, this one also is somewhat of a neglected truth. People assume the fact, and they rejoice at it or bewail it, and comment on the inconveniences or the advantages which accompany it; but they hardly realize what it means. It has been said that there is more difference between the England of the present day and that of the beginning of the nineteenth century, than there was between the England of 1800 and the England of Charles I. And if this is true of the whole state, it is certainly true of the position of women. At the beginning of the nineteenth century, speaking generally, only two of the occupations which women now practise were open to them, and those were domestic life and society. There were, it is

true, a few literary women and 'blue-stockings'; but, as a rule, the interests of women were restricted to pleasing men, to the family, and to the household. No professions were open to them; social and philanthropic work in any organized sense was unknown; games, save of the feeblest sort, would have been deemed unsuitable; and the light French sandalled shoes of our grandmothers would not permit of their walking in the muddy lanes which did duty for roads. Nearly all the outdoor occupations and amusements which play so large a part in the lives of women now were unknown. The ideal woman was delicate in health, retiring, and weak. She fainted frequently—at any rate, in books—and her one aim was to get married, because there was no other possible career which would not stamp her as a failure. She differed markedly in many ways from her descendants.

Now, the change which has taken place has been brought about less by pioneers and preachers and reformers than by the gradual increase of general enlightenment and civilization. The facilities for moving about, the safety of our streets, the macadamized roads, have been the causes on the one hand which have made it possible for women to act and move independently, just as on the other the advance in medical science has prescribed both physical and mental activity, and has made impossible the old view that physical and mental vigour was a thing which should be avoided, or if by chance it was possessed, should, at

any rate, be elegantly concealed. There were master-minds in the past, as there have been during the last century, who saw that in the greater equality of men and women, and in the development of all the powers of the latter, lay the true progress of the race, but till the circumstances of life changed their task was well-nigh impossible. Here and there throughout history occur instances of women who have been received as equals by men, but for the mass of women equality could only be produced by civilization.

But what does this equality mean? and what change of thought does it involve? There is no doubt that the whole tendency of the present condition of things is to modify gravely the idea of the relation of men and women which formerly existed, and which still lingers on in various ways. Rousseau stated the relation bluntly: 'For this reason the education of women should always be relative to that of men. To please, to be useful to us, to make us love and esteem them, to educate us when young and take care of us when grown up, to advise, to console us, to render our lives easy and agreeable—these are the duties of women at all times, and what they should be taught in infancy.'* The misfortune is, that to aim at pleasing men is like aiming at being happy—we only attain to it by trying for something else. To bring up women in the idea that their only object in the world should be to please

* See Mrs. Fawcett's preface to Mary Wollstonecraft's Introduction to the 'Rights of Women,' p. 15.

and be of use to men, is almost to disable them from fulfilling the relation in its higher aspects. A woman may possibly please a man, she may conceivably educate him when quite young, and look after him when he is old, she may even render his life easy and agreeable; but she will not make him esteem or love her, neither will she advise him or be useful to him in any real sense, unless the inspiring motive of her life be not to please men, but, as the Shorter Catechism has it, 'To glorify God, and to enjoy Him for ever.' Now, when Mrs. Fawcett contrasts, as she rightly contrasts, this great religious ideal for all mankind with the ideal which Rousseau holds up for women, one cannot but ask, Is civilization taking us nearer to the one and further from the other? Is the change in the position of women a gradual development of civilization, and more, a steady unfolding of the Christian ideal of life? or is it merely a side result of the great social changes of the nineteenth century, requiring watching and stemming, as some think even strenuously resisting; on the whole a regrettable phase, and one which it is hoped will soon be followed by a salutary reaction? That is the question which is before us to-day.

'If a great change is to be made in human affairs, the minds of men will be fitted to it; the general opinions and feelings will draw that way. Every fear, every hope, will forward it; and then they who persist in opposing this mighty current in human affairs will appear rather to resist the decrees of

Providence itself than the mere designs of men. They will not be resolute and firm, but perverse and obstinate.'* Now, it would seem as if the women's movement in all essentials fulfilled the conditions laid down by Burke. The minds of men have been in great measure fitted to it; general opinions and feelings have, it cannot be denied, been drawn that way. Hopes have forwarded it, for it has not lacked enthusiastic advocates; fears—although they have delayed this or that portion of the advance—have, as before in history, only raised up fresh friends, and the main part of the stream has gone on its way, If the women's movement, like the democratic movement and the reformation movement, is really 'a mighty current in human affairs,' it should—as it would seem—possess the very characteristics which do exist in it.

And further, if we examine the other great changes and developments which have taken place in the world's history, we find that they have invariably been accompanied by certain drawbacks, certain extreme views and extravagances, certain temporary overthrowings of cherished beliefs and ideals. These things are not part of the movements themselves, although by many contemporaries they have been supposed to be so; but they are the necessary and unfortunate consequence of human fallibility, and it is only by degrees that what is extravagant and erroneous drops off and perishes.

* Burke, 'Thoughts on French Affairs' (Works, vol. vii., p. 85).

Therefore, if the change in the position of women is really one of the great developments of the world, we should actually expect to find these errors, and also we should in this case expect to find that they are of the peculiarly irritating nature which accompany the transition period between youth and maturity, because the condition of equality between men and women means the growing up of women from a state of tutelage and protection to one of freedom and responsibility.

The period of transition from youth to maturity is perhaps the most unattractive which exists. Childhood and youth have their virtues and their charm, and so has maturity; but the period of passing from one to the other is marked by self-assertion, self-consciousness, self-righteousness, by an extravagant belief in the truth of somewhat slightly-founded opinions, and by a contempt for the views of others. And often the greater the intelligence and capacity of the individual, the more difficult and unattractive is the time of growing up. Now, it is these very signs and characteristics which by many earnest and well-meaning people are given as a reason for objecting to the women's movement. They regret, as everyone always regrets, the peculiar charm and attraction of youth, and they do not look forward to the reappearance of all that is worth having in that charm when the individual has attained to maturity. On the contrary, they are convinced that the period of transition is permanent, and that the faults which accompany it will always be there. Women, they fear,

will lose their peculiar qualities; they will be unsexed, and will become bad imitations of men. And they say, 'Let us put back the clock, for the drawbacks of this condition of things are greater than its advantages.' Now, in the first place, it is easier to say this than to do it, and Nature has a way of revenging herself on those who meddle with her progress. But apart from this, it may well be possible to show that all these unfortunate and alarming symptoms are characteristic, not of the equality between men and women, but of the transition into that condition of equality, and that they will accordingly disappear as soon as it is an established fact. It is by no means an established fact at present. The position of women is still uncertain. Voltaire's saying that 'ideas are like beards; women and young men have none'; and Dr. Maginn's, 'We like to hear a few words of sense from a woman as we do from a parrot, because they are so unexpected,' linger on, and have a way of turning up in the most unexpected places. And the position of asserting that you have got ideas, and could talk sense on other matters besides housekeeping and the management of children if anyone would listen, is not one adapted to call forth charm and an attractive personality. On the contrary, it makes women self-assertive, and teaches them to consider themselves as a class; for nothing is more certain to force people into a class than the sense that they are under any disability or are regarded as inferior. And then all questions are regarded from the point of view of the class;

and the taunt of inferiority on the one side is met by an assertion of superiority on the other, which is as false as the first. When equality is granted, assertion will be meaningless. The answer to the woman who asserts that she can acquit herself as well as a man will be, 'Go and try,' and experience will soon show what is the truth. But until there is equality, we cannot hope to hear the last of the phrase 'we women,' or to cease to be told that women, only because they are women, are able and likely to reform the world.

One proof of the fact that all these objectionable and alarming qualities are transitional may be found if we examine the work which women are doing now together with men. Masses of women, for instance, are doing excellent work on Boards of Guardians and other public bodies, work which is universally recognised as being useful and thorough. And yet nobody supposes them to be unsexed, or believes that they are rapidly losing their womanly qualities. On the contrary, it is by the exercise of these very qualities, the special qualities of women, that they excel, and that their work becomes valuable. The quickness of women, their rapid perception, their power of endurance, which when translated into active life becomes a refusal to be beaten, all these are of the utmost value, and show no signs of disappearing. Women who are doing public work certainly do not become poor imitations of men, but they do add to their own special qualities certain others of sense and judgment, and become eminently capable

women, whose opinion is sought for and respected. The work of women, as soon as it is accepted as a matter of course, loses the aggressive element, and settles down into its own special place, and no proof has been forthcoming that the dangers which were feared have been experienced. On the contrary, the proof is all the other way, and the work which women have done together with men on public bodies has found few to criticise it. The result, with but few exceptions, has admittedly been favourable to the work itself, and to those who have done it. Therefore we may fairly appeal to the past in support of the assertion that greater opportunity will produce better work, and that, as equality of position becomes assured, and as women grow up, these particular faults, so far from increasing, will gradually pass away.

But, after all, the number of women who are doing work of this kind is very small compared with that of the whole mass of women whose lives will be affected by this great change. And it is the effect upon them that is feared by those who wish to put back the clock. They believe that all this development and activity will end in unfitting women for family life, and that thus it will be harmful, and not beneficial, to the race. Now, it is very easy to laugh at this belief, but this is not the way to alter it. As a matter of fact, it is a very serious drawback to the true progress of women, because it often withdraws from among the supporters of the movement people whose guidance and

whose help would be most valuable, and it tends to throw the whole advance of the movement into the hands of those who represent the more aggressive and uncompromising side of it. The question is, how to convince opponents that their 'fears may be liars,' and that, just as certainly as that the women who are doing public work are doing it successfully, so the greater knowledge, freedom and responsibility of women in general will actually improve them, and make them more fitted for a true family life. It would seem that the burden of proof lies with women themselves. It is no doubt true to say that the attitude of men, of fathers and brothers and of men in society, often makes it very hard for a woman to advance rightly. Constantly she is thwarted, discouraged and laughed at; constantly, even when none of these things actually happen, she is tacitly kept in the background; and in the end she either does not get on at all, or she progresses in the wrong direction. And, again, it is no doubt true to say that the withholding of the franchise is very prejudicial to the right development of women, and that the education given by the vote is essential to their true progress. But the fact remains, that one great reason why the vote is withheld is that men are not convinced that power may be safely placed in the hands of women, and, therefore, while it is of course necessary to press for what lies at the root of the matter, it is also essential to show that whenever power is placed in the hands of women, it is exercised at any rate as wisely as when it is

placed in the hands of men. Now, no one can show this but women themselves, and so it is with women at this moment that the power to advance and the power to convince lie. It is they who can, if they will, hasten the end of the transition period, and prove that they are going forward in accordance with a great moral awakening and development.

There has, of course, already been immense progress. Many new opportunities have been opened to women of which they have taken a right advantage; and this is not only true of women who have adopted professions, or have come forward in various ways, but of women as a whole. Yet in the case of the upper and middle classes there would seem still to be a great lack of knowledge and training, a great lack of that discipline of the mind which leads to the power of forming opinions and of holding them strongly when formed, that is, of conviction, and, lastly, a great lack of a true power of judgment. It is the last point which is really in dispute between the advocates of the women's movement and its opponents, because judgment is the real test of fitness for power and responsibility. If the latter are right, women never will possess sound judgment, because there is inherent in their nature an instability which makes it impossible to trust them; if the former are right, this lack is produced, not by nature, but by defective training and education, and it will disappear as women receive and provide for themselves a better position. There seems to be no reason why women should not

obtain at any rate the two first of these things. Knowledge and training can be acquired, and so can the faculty of what I have called conviction. There is very little true conviction at present amongst the rank and file of women of the upper and middle class. There is more amongst the poor, or at any rate amongst women of the industrial class, because the battle of life is harder with them, and they have to mix with many whose views of life differ from their own. Life in a mill or a factory, with its struggle and stress and its crowd of neighbours, leads to the forming of definite opinions, and so to what I have called conviction. But the sheltered, easy lives of the women of the other classes do not naturally lead to it. It has been said that three years of the life of an eldest son with no profession will ruin any man, and the position of well-to-do women who live at home and do not marry is, for perhaps the most valuable years of their lives, not wholly unlike that of an eldest son. There are perhaps no temptations to actual wrong-doing, but the temptations to idleness are as great. The result is that when they reach the beginning of middle life it is constantly found that they have no convictions worth mentioning. They have taken no trouble to form opinions, or to acquire the knowledge and the reasoning power by which these opinions may be formed. They have not tried to take interest in the views of others. They have not studied human nature enough to know why certain people are likely to believe certain things; neither have they acquired the know-

ledge of facts which will enable them to tell how far weight is to be attached to any particular statement. Of course, it is impossible, amongst the multitude of interests of the present day, to have a true opinion on every subject, but the woman who has acquired one real conviction, after due consideration and reasoning, will at any rate know what it means; and while she realizes that there are many subjects on which she has not sufficient knowledge to form an opinion, she will at any rate avoid indifference, which is of all things the most deadly. If women could generally acquire a wider knowledge and a deeper power of conviction, the whole race of women and of men would benefit. Take, for instance, the question of philanthropy and social reform. How few of the women engaged in this work in country parishes and districts have considered the questions they are dealing with! How few have read anything whatever on the subject, or have any definite opinions on the problems they are helping either to solve or to make more difficult! How few even know that there are any problems to solve! Or take the very difficult question of morality. It is certain that women have a great duty laid upon them in this matter, and they ought to take an active part in promoting a higher code of morals in their families and also generally; and it is also certain that if women were thoroughly convinced on the subject, if they cared above all other things that their sons should in this matter fulfil the law of Christ, then, even if they never mentioned the subject in any direct

way, they would have a strongly beneficial influence. When once there is in the mind a strong conviction on any point, then all the minor words and actions, the indirect touches in daily life, will make for its fulfilment, and the effect of these is immeasurably greater than any direct exhortations or commands. But in numberless cases there is substituted for this conviction, this hunger and thirst after righteousness, a mild belief that on the whole it is well to be good, a mild hope that the people one cares for are so, and a sense that the subject is difficult and disagreeable, and that the responsibility for any failure lies elsewhere.

There was amongst our grandmothers an ideal woman who is almost entirely a person of the past. In the days when no great amount of knowledge was open to women it was possible to lack many of the attainments which are general and almost commonplace now, and yet to have just the grit, what I have called the conviction, which impressed the bystanders, and which trained up sons and daughters to be the true servants of God. But the increase of education and of opportunity has made this kind of woman rare amongst the richer classes, although she is still to be found amongst the poor. If a thing is impossible, the character does not suffer from its absence; but should the opportunity exist and be refused, and refused because of slackness and indifference, then the character is injured. Has not the change come about in this way? The women of a past age, when manners were rougher and

life less civilized than it is now, knew more of life and of the uglier facts of life than do their more sheltered sisters of the present day. And this often stood them in good stead. Nowadays we often find with surprise good women, both gentle and refined, who yet seem to have practically no effect on those who surround them, whose sons are not high-minded, and whose daughters are frivolous and useless. The character of such a woman is the result, not of a trained mind and of the Christian warfare, but of circumstances. Naturally good, she has no temptation to do wrong; she has been shielded from the knowledge of evil, she has felt no necessity for knowledge, or for learning what sort of lives others are living outside her own circle. Her opinions are not her own, but are those of others, and consequently can have no inspiring force, cannot attract and encourage others to goodness. And yet there are many who would consider her as the ideal woman, oblivious of the fact that a woman of her type a hundred years ago, when the surroundings were very different, would have acquired her gentleness, her purity and her refinement by means of real effort and conflict, whereas nowadays it is possible to possess these without any conflict or effort worth mentioning. But the necessity for conflict and effort is never absent, and if women lead sheltered, easy, happy lives, it is the more incumbent on them to seek the education and the mental training which can alone fit them for life in its fullest sense.

But we shall be told that when women do acquire

knowledge and a power of conviction the result is merely that they become prejudiced, or, in other words, that they have not the true faculty of judgment. And, as I have said, this is the real point at issue. Is judgment the result of training? or is it a faculty which belongs to men and to a few, a very few women, and which never will be theirs generally? Mrs. Oliphant describes well this point of view.* She speaks of 'this incapacity of judgment, this determination to stick to an opinion once adopted, even—to confess the truth—to shut our ears to every argument which goes against that rigid and immovable thing, whatever it may be, which we have made up our minds is the truth. Incapacity of judgment, however, is not so much the right description as refusal of the faculty of judgment, and determination never to reconsider the subject.' But what proof is there that this lack of judgment, this undeniable determination to stick to a prejudice and refusal to see both sides of a question, does not merely proceed from a lack of the training which every man receives as a matter of course, but which is given to comparatively few women. Men's judgment is trained in countless ways from boyhood, women's judgment is constantly trained neither by others nor by themselves. Great as has been the progress of women's education, it is still far from perfect in this matter, and, as Mr. Lecky says, 'A bad intellectual education will produce not only erroneous information, but also a false ply or habit of judgment.' Many

* *Blackwood's Magazine*, January, 1896.

school authorities do not understand the necessity for a really intellectual education, just as many do not recognise the admirable training which can be given to girls in games. And when girls come home, the effects of the mental training which they have undergone at school are constantly allowed to disappear, and the intellectual education, which is of such importance, ceases abruptly at eighteen. Again, a girl should be taught that it matters what opinions she holds, and that she is just as responsible for forming them as a boy is. It is impossible to train the judgment unless you make the scholar believe that the judgment will be good for something when it is trained. No one will work at a hopeless task, and to expect a woman to train her judgment, and then tell her, as many men do, that a woman's opinion is worth nothing, is as futile as to expect people to take interest in digging a hole and filling it up again. On subjects which are universally supposed to be 'within her sphere,' generally speaking, a woman's judgment is good enough. She is trusted to know and to have opinions about questions of household and family management, about food, clothes, health, etc. On these subjects no one goes about saying that a woman's judgment is defective just because she is a woman; she is considered as having more or less capacity, just as a man has. And in most cases she is trustworthy simply because she knows her subject. It is therefore surely not a case of creating a faculty which is not there, but of developing a faculty

which does already exist, of training and strengthening it, and applying it to new subjects.

Women are by their ordinary lives less forced to do the things which develop and widen the faculty of judgment than are men. They move in a smaller circle; they are not forced to do business and to work with people from whom they differ in politics, in religion, and perhaps in morals. They live more in a groove, with people who take very much the same views as they do; their horizon is limited to their family, their household, perhaps their parish or their chapel congregation. Or if some great emergency, some war, some great labour disturbance, some political crisis, arises, they are apt to believe and repeat just the ordinary commonplaces of their own particular set, without any attempt to gauge the truth, or to see something of what may be said on both sides. Yet there is no sort of reason why they should do this. Women of the richer classes have more leisure now than any section of the community. That is one of the features of the development of this century. Formerly women had to be busied about household matters in a way which is unknown now, because the provision for the household in a great measure depended on their efforts and their direction. Nowadays all this is changed, and the amount of time at the disposal of any fairly well-to-do woman is very large indeed. And, together with this, the multiplication of books, of papers, of facilities for moving about and seeing people, has put the materials

for obtaining knowledge within the reach of everyone. And yet, in spite of the fact that there is ample leisure and ample opportunity, we find that amongst the rank and file of women there is not the progress which might reasonably be expected, but that the 'refusal of the faculty of judgment' is a very common thing. And, like any other faculty, if it be not exercised it withers, and becomes lifeless, and women in later life become incapable of anything but prejudice.

What is it which holds women back? Sometimes, no doubt, it is the feeling that women ought to remain in the background; and where this belief genuinely exists, erroneous though it may be thought, it should be met with due understanding and respect. But the great reason, unless appearances are entirely misleading, is moral: the true cause is slackness, indifference, sloth. Sloth is, of all the deadly sins, perhaps the most insidious. It is difficult, if people are honest, to disguise from themselves for long that they are angry, or mean, or proud, or envious; but sloth conceals itself under a multitude of forms, some of them most plausible. The refusal of the faculty of judgment, for instance, is called incapacity, it is called humility, it is said to be the fault of others, of the home, of men, of circumstances, of Parliament. It is said to be anything but what in reality it usually is—a refusal to take trouble. Women's brains may be less weighty or less complex than men's, but none the less is it incumbent on them to make the most of what brains they have. Women's

place may be to help and stimulate rather than to govern men, but nobody ever helped and stimulated anyone else the better for being unbalanced and unreasonable. Women have undoubtedly not yet been recognised as the equals of men, but they will not hasten that recognition by refusing to cultivate the very faculty on which men pride themselves. Even the most energetic people are not free from this tendency to sloth. Their activity finds vent in the way in which it is pleasant to them: it may be in household management, it may be in games, it may be in what they call philanthropic work. But if there is a call to some other form of work, or if it is suggested that the pursuit, whatever it may be, might be carried on far more successfully if the subject were more carefully and painstakingly studied, then we find the old excuses of want of time, of unwomanliness, of incapacity, of want of opportunity, all turning up again. All these reasons are merely the cloaks in which sloth is masquerading; and so long as women allow themselves to be misled by them, so long will they be unable to show that the faculty for judgment is there, and that all that is needed is development and training.

Again, women in former days were expected to have a higher standard than men in matters of purity, and, as if to compensate for this, men tolerated in them marked shortcomings in such things as truth, honesty, and strenuousness. But now, when women are demanding that men shall rise to the same standard of purity as

their own, they ought no longer to acquiesce in the traditional toleration of their own defects in other things. Prominent among these defects is this mental and moral slackness, which is the cause of much of the weakness and folly with which men often tax them. It is the cause of their indiscretion, their less sensitive sense of honour, their pettiness, unreasonableness, changeableness, their selfishness concerning things which do not affect their family or immediate surroundings, which is so strangely combined with the greatest unselfishness within the charmed circle. There are, of course, thousands of exceptions. Just as there are numberless men who adopt in their own lives the feminine code of morals, so there are countless women who have a masculine sense of honour, breadth of view, and power of self-sacrifice for things, and not people. And the most injurious thing to morals, to women, and to the whole race, that it can enter into the mind of man to imagine, is that these weaknesses are inherent in the nature of women, and that they are unalterable. It is as untrue and as injurious as the other statement, which is intimately connected with it, that a strict standard of morals is impossible for men. Fortunately, we have the religion of Christ to teach us otherwise.

Sometimes this low opinion of women—this view that the rank and file never will rise to a higher ethical standard—is found to exist even amongst women who have risen markedly to it themselves. It is exactly the same hopelessness as leads others to despair of a higher

ethical standard amongst men; and it may proceed from the same causes—either a sense of the personal effort which has been required to keep up to the higher standard, or an experience of the low standard of others. But this is not the way in which the world has advanced in religion and in civilization. Hope is required and faith if the great movement of emancipation now going on is to be turned into a great world movement of civilization and progress. The barriers are in great measure down; the opportunities, the privileges, are there or are coming: is the accompanying responsibility going to be adequately realized? Hope and faith are required to bring this about, and through them only will it come; and in this case, above all others, nothing is so harmful as a suspicious coldness and a despairing looking back to the Golden Age of the subjection of women. Women are ready enough to take the lower level, to enjoy all the opportunities and to overlook the responsibilities, to imitate men in all the things which require no effort, and to turn away from all those that do. There is a vast work before women in building up the new position, a far harder task even than that of destroying disabilities and opening up opportunities. Yet the work can be done, and there is every cause for courage and hope and confidence. And there is every cause also for patience. 'This is not a revolt; it is a revolution.' It is not merely the result of an increase of freedom, leading here and there to extremes which will in their turn lead to a reaction, and so back very

much to the old condition of things: as well might we expect to return to the feudal system. The relations between men and women are changing, just as the relations between the classes have already changed. But a great many people do not realize this, and a great many realize it only to protest. Nor must we be impatient with the protests. In all the great changes and progresses of the world, when the mighty currents begin to run swiftly, old landmarks are swept away, and old anchorages have to be given up. It is no wonder if with many this is a cause for alarm and regret. It means that men's ideals have to change; and men cling to their ideals tenaciously, and any change only comes about with much tribulation. Great tenderness and great patience are required in dealing with those who honestly fear more than they welcome the women's movement. Many men and many women believe in all sincerity that the greater independence and power of women will injure the race, because it will destroy that protecting, chivalrous instinct which teaches the man that the highest use of his strength is to protect and care for women as weaker than himself. The fact is, that those who fear this do not consider that the circumstances of life have changed, and that whereas in the ages when strength ruled, the ages when violence and crime prevailed, when war was accompanied by the sack of towns, and when women could not walk safely alone, this was a true ideal, its meaning has now very largely, although no doubt not entirely, passed away.

The increase in civilization tends more and more to equalize the strong and the weak, and, in spite of occasional outbreaks of undisciplined force, to make moral and intellectual more important than physical strength.

Further, there is the great and new fact that countless women are now compelled to earn their own living, and in the natural course of things have no man to care for them and protect them. The reasons for this depend upon economic and other causes, and are far beyond the control either of those who support or those who oppose the women's movement. The only certain thing is that thousands of women are now compelled to earn their own living independently of men. People may of course wish it were otherwise, but they might as well wish everyone had £2,000 a year. Consequently, the protective attitude on the one side and the trustful one on the other no longer cover the ground, and the situation becomes a false one, and with it the ideal also. The equality of men and women need no more prevent a man from using his superior strength to protect a woman in case of need than it need prevent a woman from using her special qualities to nurse a man when he is ill. Let each sex by all means use for the good of the other the special qualities which they by nature possess, when the occasion for their use arises, but do not let us base our ideal of the relations between the sexes on a condition of things which has to a great extent passed away. The inevitable result of such action will be to make the ideal inadequate and meaningless,

and where men's ideals are inadequate and meaningless, life becomes base and sordid.

We seem at length to be reaching the time when the Christian ideal may be approached, and when each sex, while preserving its own special characteristics inviolate, will strive to acquire the highest qualities of the other. That, and nothing less, should be the aim of men and women.

Nevertheless, these things are hard to learn, and it is no wonder if there are many who learn them slowly, and who fear more than they hope from the women's movement. Assertion will not help them, argument does but little good; it is experience only which can teach. But it may fairly be asked that experience be given a fair chance, and that before the women's movement is suspected, and, it may be, condemned, it shall in all honesty be examined. 'Not one step,' says Archbishop Benson,* 'taken thus far in woman's education and advance can be said to have led to one evil or done one mischief. Her dignity has risen steadily with her power for good.' Some there are who would actually contradict this statement, some who would assert that it has hitherto been true, but that the next steps are fraught with danger, and will bring about that loss of dignity and womanliness which has hitherto been unfelt. If they are right, then indeed is the prospect for the future heavy with clouds, for the loss of the dignity and womanliness of women would be the heaviest blow that

* 'Christ and His Times,' p. 105.

could befall the race. If they are wrong, then we shal. see the dignity of women still rising with every fresh opportunity, every fresh responsibility, every fresh power for good. We shall see the faults and extravagances gradually disappearing as her position becomes more assured and the transition period passes away; we shall see the pettiness, the unreasonableness, the indiscretion, swept away by a wider vision and a more balanced judgment, and it will be plain that those who have believed in the women's movement have been furthering, not the 'mere designs of men,' but the 'decrees of Providence itself.' And if this be so, it lies just now with women themselves to prove it. It is true they have no easy task. It is no wonder if some women are bewildered with the manifold nature of the duties which are now set before them, or if others take only the new opportunities for amusement, ease and pleasure, and do not trouble themselves about the responsibilities which accompany them. Nevertheless, there plain before them is the duty. The bewilderment will pass as the years go on, and the very magnitude of the task will in time arouse and awaken those women who are as yet indifferent to it. And those who are the pioneers of this movement, and who are now in many different ways leading it and helping it on, may surely go forward confidently, believing that they may in all truth claim for themselves the promise and the command, 'I, the Lord, am with thee; be strong and of good courage.'

CHAPTER II

THE FAMILY

'THE woman's place is the home.' Such is a very common reply to those who propound any new schemes for educating or helping women. No one would deny the statement. It is true that those who make it sometimes forget that nowadays a considerable number of women have no home, and that therefore the remark by no means meets the whole case. But if a woman has a home, it is absolutely certain not only that it is her place, but that it is a place which nobody else can adequately fill. The question simply is how she may learn to fill it adequately. Some of those who most insist on the duty of staying at home seem to imagine that mere physical presence will suffice, and that women will know by instinct how to manage their own lives, and the lives of their families and households. This is a rose-coloured view which is hardly confirmed by experience. It is no easy matter to be head of a household, or to train children rightly, and it often appears that the woman who is content to stay at home, and to limit her thoughts and interests to

the events of the daily life there, is by no means the best mistress or the best mother. According to the views of some women, a home would seem to be only the place where children are fed and clothed and looked after, and where a fair example is set them, while all the necessary teaching is provided at school. Countless homes are no more than this. Others, on the other hand, by their tone, intellectual, moral and religious, stamp those who grow up in them for the whole of life. There may, when the children grow up, be diversities of opinion on many points, but the tendency and the tone are unmistakably implanted by the parents. These would seem to be the only homes which are fulfilling the true ideal. They will enable the children to take their place in the world as good citizens, to live their lives in the fear and the service of God, and in their turn in time to become the centres and guides of new families.

To give this special tone is of course the task of both parents, and no home can be wholly satisfactory without the co-operation of both the father and the mother. Nevertheless, the larger share of the responsibility lies with the mother. A home with an indifferent father and a good mother will produce better results than one in which the father is God-fearing and the mother frivolous and indifferent. No one, with however great a capacity and however good a will, can, save in the rarest case, fill the place of a mother. How, then, are women to rise to this great responsibility?

It would seem in the first place essential that a mother should by her own being and character impress her children, and should continue to possess their love and respect as they grow up. She must, as it were, excel them. There are, of course, many instances where she cannot excel them intellectually, where the children, girls as well as boys, are intellectually superior to their mother, and know it. But in the things which concern character, a much more potent factor than intellect in all intercourse between human beings, there is no reason whatever why a mother should not impress her children, and hold through life their respect and admiration. A woman who has lived her life well, who has passed through the varied experiences of girlhood, wifehood and motherhood, making the most of each, and whose character has been welded and formed by the experiences she has passed through, will, as a matter of fact, be able to impress her children, if only—and it is the essential condition—she has the wisdom to weave the details of the panorama of life, with its varied experiences and interests, into one great whole. Without this, of course, she will learn nothing; but if she has grasped the meaning of the events, the joys and the sorrows, of her life, she will have a knowledge which the most brilliant intellectual attainments of the boy or girl of one-and-twenty will not come near. Age, as many people think, is in some ways at a disadvantage in dealing with the young; it cannot be in complete agreement or harmony with them. But, on the other hand, it has immense

advantages, and one who combines the experience of middle life with the sympathy that is born of love is master of the situation. This is what is possible for every mother, and if she fails it is a proof that something is wrong in the way that she has lived her life.

And what is wrong, surely, is just the very slackness I spoke of in the first chapter—the refusal of the faculty of judgment, the want of grip on life, which produces an incapacity to deal with great or even small issues when they arise. The woman who has most fully developed her powers and most readily seized her opportunities will make the best mother. It is not enough to be a good housekeeper, a good nurse, a good cook, or even to see that others are so; a good mother is all these and much more, and the narrow, uneducated, prejudiced woman is no more in place in the home than she is outside it. It has been said that a mother should possess the music of St. Cecilia, the art of Raphael, the dramatic genius of Rachel, the administrative ability of Cromwell, the wisdom of Solomon, the meekness of Moses, and the patience of Job. Such an alarming combination may be dispensed with, however, if a woman has acquired a trained faculty of judgment and a lofty moral and religious ideal. If these qualities are hers, she cannot fail to impress her children, although she may be their equal neither in accomplishments, knowledge, nor intellect.

But it may be said, when you have got your wide-minded, experienced, and wise woman, she is found to

be so much in demand that she is always asked to be outside her home. No doubt this is at present a difficulty. 'Life is so simple,' said a very busy woman, 'when one is only really wanted in one place at once.' But as women become more generally educated, and thus more capable, this demand will diminish. When there are more people to do things there will be less claim on the few. The present demand for capable women points to the necessity for the better education and training of women: it is not a reason for objecting to what already exists. And, then, the combination of home life and outside work is often simply a question of common-sense. A cessation of outside work during the holidays, which is always more or less possible, will convince the children that they are considered, and this will enable the mother to make their convenience give way when it really ought to give way, and also will prevent their being bored or overdone with talk in which they take little interest. There are plenty of Mrs. Jellybys still in the world, but it is not occupation and work that makes them what they are, but a lack of wisdom and of a sense of proportion. They suffer, not from too much training and brains, but from too little.

For in bringing up her children the mother will need all her gifts, and she will need to have these fully trained and disciplined. Take, for example, the great gift of love. The love of a mother has such a high meaning and such wonderful associations, that it would seem as if by nature alone it must be all that is right.

To think so would be a grave mistake. The love for children requires training, just as every faculty requires it. We all know what are the evil results when love is deficient. Harshness, coldness, undue and carping criticism, want of sympathy, all these have warped many a promising nature, and taught children what is the saddest of all lessons—that they are not to expect love. Still, it is questionable whether these results, bad as they are, are worse than those which come from excessive, or rather undisciplined, love. If love between husband and wife and between friends needs discipline, so most assuredly does it between parent and child. The lack of discipline leads to over-indulgence and to favouritism, with the inevitable result of jealousies and quarrels; and the same lack of discipline leads the mother to become entirely absorbed by the children, to the exclusion of other interests and ideas, and she thus loses the power to impress them when they grow up. This is the reason why so many mothers succeed with their boys and girls in childhood, and fail when they come to later years. Love, if undisciplined, always has a tendency to become silly and unprofitable, if not actually harmful, and it requires an admixture of other qualities if it is to prove equal to all occasions—to those when sympathy and tenderness are required, and also to those when it is necessary to check, stimulate, or reprove.

It is a commonplace to say that it is wrong to spoil little children, and to allow them to grow up without

self-control. But later on there is even more necessity for constant watchful discipline, and there is even more temptation to take the pleasant path, which will not lead to the ultimate good of the boy or girl. Questions of manners, of considerateness for others, of the smaller selfishnesses of life, come up daily for decision. It is a great temptation to let them pass unsolved, and to take shelter behind the convenient dictum that it is unwise to bore the children, and that home should be a place which they will associate with happiness. And, on the other hand, we sometimes hear it said by a mother—it may be about children or servants: 'I wish she wouldn't do such a thing; I'm always at her about it.' The process of being 'at' a person is rather worrying than educating, and is likely to lead to little satisfactory result. In this matter there is one thing to be remembered: boys and girls should never be reproved in public about these small questions of courtesy unless the offence is very flagrant. The reproof should be administered quietly when the mother and child are alone, and the reason for it should be explained. It then need hardly be a reproof, it becomes just the hint, the advice of an older and wiser person. And as such, if the children respect and love their mother, it will be accepted quietly, and there will be no friction.

The training which is required for managing these smaller matters of life comes only from love and wisdom, from the wish not to give pain, coupled with the sense of duty and the knowledge of what is the fitting oppor-

tunity. Nor are any of these smaller matters trivial. The training which teaches a boy self-control, self-abnegation, and thought for others in these small matters of daily life will stand him in excellent stead when he has to face the great temptations. Next to the love of God comes the love of our neighbour; and it is the love of our neighbour, the power of realizing the feelings of others, and of denying ourselves any pleasure which is the cause of pain to others, which may be taught in the opening years of life in the home.

There is a difference of opinion as to whether it is better to inculcate unquestioning obedience in children, or to bring them up, so far as possible, to co-operate with the parents by explaining, whenever it can be done, the reason for any rules or prohibitions. In support of the first method it is urged that the knowledge of how to obey is essential in later life, and that it must be learnt in childhood and youth. Further, that the parents who explain will have less authority than those who simply give their orders. Now it is no doubt necessary to teach children the virtue of obedience, but it is difficult to see how such teaching is nullified by an explanation of the reasons for the commands. Parents may of course succeed in being considered as oracles while the children are young, but when they grow up the children may not only cease to consider them as oracles, but may even cease to show much respect for their wishes and opinions. That is one danger, and another is that the children will grow up without sufficient independence. It is good, no doubt, to have the habit

of obedience; but when there is no one to obey it is necessary to know how to stand alone. The great object of moral education is to teach men and women to be reasonable and self-controlled, to train them to consider their conduct, to form certain resolutions, and to abide by them when formed. This, it would seem, is best done by teaching them as soon as possible that the rules enforced by their parents are based upon reason, and by explaining why they exist. As the children grow up not only will their own reason and will be strengthened, but the wishes and opinions of their parents will be understood, and therefore respected and obeyed. Take, for example, the question of smoking. Boys constantly smoke at school or at home, in spite of the fact that smoking is prohibited both by schoolmasters and parents, and this is partly because the prohibition often seems to the boys quite unreasonable. But if it is explained that smoking is not only known to encourage idleness, but may be unhealthy for growing boys, that it may injure the nerves, the heart, or the digestion, and that, as the parents and masters do all they can to make the boys healthy and industrious, they must necessarily prohibit smoking, the whole aspect of the prohibition would in many cases be changed, and less might be heard of pipes and cigarettes surreptitiously hidden in desks and in odd corners of clothes.[1] There are of course cases where

[1] There is, I believe, little direct evidence to prove that smoking is bad for growing boys, but as it is known that if

only authority will avail, and when it is necessary to adopt Emily Brontë's advice about her brother Branwell; 'Reason with him, and when he won't listen to reason, whip him.' But surely this need not be the normal condition. The ideal for a State is that its citizens should be law-abiding because they acknowledge the justice of the laws, and not because they fear the police; and in the same way the ideal for the family is that children should obey their parents because they respect their wishes and believe them to be reasonable, and not because they fear punishment. The child who respects its parents' wishes in their absence as in their presence is learning self-control, and the person who has learnt self-control will always be able to obey.[1]

It is, I suppose, an acknowledged fact that, speaking generally, while the chief temptation to boys and men is to be selfish, the chief temptation to girls and women is to be petty and superficial. There are, of course, countless boys who are naturally thoughtful and courteous, just as there are countless girls who are naturally hard-working. But the majority of mankind and womankind possess by nature neither of these good qualities, and it is necessary that life should develop them. Now, the usual occupations of a man's life tend

used by men in anything like excess it is a 'heart depressant' and impairs the appetite and digestion, it is fair to suppose that it cannot be used without risk during the period of growth, when, on the other hand, its good effect of soothing tired nerves is not needed.

[1] On the subject of obedience, see Moberly's 'Atonement and Personality,' p. 229.

to make him thorough, just as the usual occupations of a woman's life tend to make her unselfish. The man will have to work in his school and in his profession, and the woman will learn to think about others in her home. But if the individual is to be properly trained and developed, the other needs of the nature must be cultivated and cared for, and these may be summed up as unselfishness in the man and thoroughness in the woman. Both ought to be acquired in the home.

There is a certain form of untrained and undisciplined love which is often only another name for selfishness, and which comes when the children grow up. Everyone knows of cases in which a woman's life has been spoilt by an exacting mother, who, on the plea of not being able to do without her, has thwarted her aims and desires, sometimes even prevented her marriage. Such a woman, after giving up years of her life to her mother, is often left in middle age lonely and sad, with a cramped, undeveloped nature and no absorbing aims and interests. And apart from such flagrant instances as these, parents often do encourage and almost compel their daughters to remain at home doing nothing, giving as a reason that they cannot be spared. Every case of course must be judged on its own merits, and there are occasions on which it is right for the child to give up its life to the parents. But it remains true that parents often speak as if their children were bound to do their bidding, even when they have come to manhood and womanhood, in return for being lodged and fed, and supplied with the necessaries of life. On the contrary,

it would surely seem that it is the duty of the parents who have brought the children into the world to provide for them according to their ability, and to give them every opportunity for making the most of their lives. The same kind of selfishness often shows itself in the choice of professions for boys. Sometimes sons are obliged to abandon some profession which attracts them, or to adopt one which they dislike, only because of some prejudice on the part of parents, or because it suits their convenience. Or it may be that a boy enters a profession simply because the parents do not take the trouble to put any others before him, whereas a little thought and inquiry would enable the boy to take up some form of work far better suited to his capacity, and that would make him a happier and more useful man.

There is yet another difficulty which comes to some women who are happily married. When the relations between husband and wife are not perfect, the wife naturally turns more to her children; they become her main aim in life, and by the increased strength of the bond between them good is brought out of evil. But in cases of happy marriages other problems may arise. On the one hand, it is right that the children should realize fully the close relation between their parents, because it inspires them with a high ideal of marriage. But, on the other, it is important that they should never feel that they are not wanted, that the parents consider them rather as a duty, and are really happiest when alone together. This is a real possibility in cases where close friendship and common interests exist between

husband and wife. The only course is to strengthen in every way the bonds which exist between the father and mother and the children respectively, so that each child as it grows up should feel that the friendship which exists between the parents is extended to itself; to encourage as much as possible friendships and intimacies between the children themselves, and to create a strong family feeling which will cause the several members to rejoice in being all together at home. The family life, as a whole, is quite as important as is the relation of the several members to one another, and on its success and happiness will depend very greatly the view the children take of the home as they grow up. It is also necessary to watch it not only as it exists when the family is alone, but as it appears to outsiders. The presence of the stranger in the family party is proverbially unpleasant, either because of the wrangles and squabbles which often take place, or because of the harmony and understanding which are allowed completely to shut him out. Obscure allusions, incomprehensible jokes and a certain mysterious small chaff often make life intolerable.

Again, there is the question of the general talk in the home. Schoolmasters say that they can tell directly if a boy comes from a cultivated home or not; whether, for instance, he hears subjects of general interest discussed, or knows only of the petty gossip, the household details, the talk about the little events of everyday life, which in some homes is the only conversation of the holiday time. It is of real use to a boy in his school work to know something of general subjects, and it is

still more useful to him later on to possess a desire for knowledge outside the mere grind of his profession and everyday work.

But this cannot be done unless the parents possess the width of knowledge and interest which can be handed on to the children, and here, again, the mother really matters most. An intelligent woman married to a stupid man can do much to inspire and teach her children in the many hours of their intercourse; she can read with them, talk with them, and in many ways draw them into her own interests. But an intelligent, wide-minded man, if married to a stupid, narrow woman, constantly abandons the effort to keep the family life up to any sort of intellectual level, and becomes dull and silent at home. It ought not to be so, for opportunities can always be found if people choose to make them, but it very often is the case. And, again, the stimulus should be kept up when the children are at school. Masters say that great opportunities are often wasted in the letters from home. They constantly refer solely to home details or local matters, all good and necessary, of course, but not fitted to be the only subjects of the letters. The boy's work at school, his place in the form, are often hardly alluded to. Parents seem really to think sometimes that all the work of education is going to be done for them, and that their part is only to look on. The boy must, of course, not be bored by perpetual good advice, but interest is a very different matter. Whatever interests the boy should interest the mother, and, whenever it is possible, the

mother's interests should become the boy's also. The indirect education given in the holidays and in the home letters is a most important part of a boy's development, for it is especially in the holidays that the impress of the home has to be given and the character trained, that the boy has, in fact, to be taught half the duty of life. At school he will be prepared for his profession, and his life there, with its work and its games, will develop his intellect, his judgment and his self-reliance; at home he has to be prepared for life, and there will be developed his gentleness, his courtesy, his respect for the opinions of others, his views of women, his ideals of love and marriage. Who shall say that this work is not the more important of the two?

Nor is the problem lighter with girls. It was said by a great London doctor that 70 per cent. of the girls who consulted him were ill because they could not get on with their mothers. This is, of course, partly the inevitable result of the change that has taken place in the lives of women. 'I am cantering after this generation,' said a delightful old lady, and this not inaccurately describes the position of many mothers. They are cantering somewhat uneasily after their daughters. But this is only a phase of the transition period, and the next generation of mothers will find their difficulties lessened. Still, great problems will always remain.

Where either mother or daughter, or both, have strong personalities, it is not easy for them to become friends. In some ways the very difference of sex makes it easier for a mother to understand and sympathize with

her son during the years of adolescence than with her daughter. For though there is a subtle bond of sympathy between women which has led to the saying that two women are in some ways nearer to each other than a man and a woman can ever be, however close their intimacy, yet it is particularly difficult for the mother to bring about this close sympathy with her growing up or grown-up daughter, and to change the relation of mother and child into that of mother and daughter, friend and friend. This is the reason why, when girls marry and leave home, they and their mothers often for the first time seem to make friends. It is not only the absence of friction, it is that they meet as women, with the common interests which draw women together all the world over. Perhaps when daughters leave home for a profession without marrying this is not so much the case, yet it does happen even then in a marked degree. Even when the daughter's occupation is one which her mother does not understand, perhaps even only moderately approves of, there is not that sense of being misunderstood and misinterpreted which makes many daughters' home lives so miserable. No doubt the daughters are often unreasonable, egotistic and selfish. They seem sometimes to take pleasure in puzzling and worrying their mothers. But in all relations between human beings, when one is middle-aged and the other young, it is the elder who ought to give the tone and to manage the situation. Consequently, it would seem as if the mother was finally responsible, and as if in most cases where there is friction, it is because in some

way she has not fulfilled her task properly. As soon as possible the mother should consult the girl, not only as to the girl's own pursuits and tastes, but, whenever she can, as to her own also. She should draw her into her own life, should make a friend of her, should take the same trouble to understand and cultivate her as she would to understand and cultivate a new and delightful neighbour or acquaintance. We may be told that this is a great change, and that our grandmothers did not do it; but, then, family life is changed, and we have to make arrangements which will suit the new conditions. If mothers and daughters are to get on, it is necessary that they should be not only mothers and daughters, but friends.

I do not of course mean that the relation of friendship should be substituted for that of mother and daughter, but rather, that it should be added to it. The relation of mother and child is absolutely unlike any other, and should undoubtedly continue through life. But if life is to be lived adequately, development must always take place, and this is true even of the nearest human ties. We shall find that when the relation of friendship can be added to that of mother and daughter, the bond between the two is one of the closest which can unite any two human beings in this world.

It may be said that it is easy to get on with friends because they are chosen, and that a mother does not choose her daughter. But if she does not choose her, she brings her up; and although education cannot do everything, it can produce a tone, a way of looking at

things and life, which is in harmony with that of the person who for several years has an almost paramount influence. Mothers and daughters may differ as to pursuits and tastes and many lesser matters, but they need not differ in the greater things so widely as to make friendship impossible. And if they do, it will be found, I think, in the majority of cases that the mother either has failed to exert her influence, or has exerted it wrongly during the earlier years of life, or else that she has not taken sufficient trouble to understand the way in which her daughter's nature was developing in the transition time from girlhood to womanhood.

With boys the relation of the mother is more straightforward, and it is perhaps easier. The normal relation between men and women comes into being sooner between mothers and sons than does the normal relation between women and women, between mothers and daughters. The boy's life at school and college, or in his profession, his greater physical strength, his desire for the gentle and tender care of his mother—all these things lead to a quicker understanding between mothers and sons as the boys grow up. Men and women must always be to each other something of an unknown quantity, and therefore it is easier to accept differences between them. Women ought to understand women, and therefore differences produce friction.

But there is a further point with regard to girls. Now that in many cases marriage is much later than it was, a girl often lives at home for some years after she

grows up. During these years she should be learning to acquire the qualities which will fit her, should the course of her life so fall out, to take up the duties of wife and mistress of a household. These duties, and a certain kind of philanthropic work, are the only occupations for which at present no training and no assurance of any special capacity would seem to be required. People often lament the fact that in great industrial towns, where girls go early to the mill and factory, they receive no sort of domestic training, and we are constantly told lamentable stories of their ignorance of cooking, of cutting out, and other household matters. It must be admitted that in knowledge of domestic details, and of the management of a family and household, girls of the upper and middle classes are often no better trained, although they cannot plead the excuse of regular work, and it would certainly be well if mothers prepared their daughters for the headship of a family much more thoroughly than they do now. Nor need such training be considered as wasted even if they do not marry. In much work connected with philanthropy and social reform knowledge of how to manage a household is of great value, and the woman who has the capacity and the knowledge to be a good mother and mistress will probably succeed in any form of work which she chooses to undertake. But this is not all that is required. A girl needs technical knowledge and practice if she is to be fit to undertake the management of a household, small or large, but she also requires

intellectual training. Many young women in the present day are of course obliged to earn their living, and many have a strong bent towards some kind of work. But a vast number of the girls who will never have to support themselves contentedly do nothing; they fill their time with amusement, mixed with a little philanthropy, or perhaps with a few reading or essay societies, and look forward to marriage to provide them with interest and new occupation when the old interests and occupations shall have begun to pall. Now, to begin with, these girls will not be really fit for marriage and motherhood if they do come, for marriage and motherhood need a trained and cultivated nature, not one which has been allowed to drift and grow slack; and if marriage is not the girl's lot, then comes the pinch. At thirty the years of youth are over, and the preparation for middle age ought to be beginning. The occupations and amusements which have filled up youth very pleasantly no longer suffice; younger sisters may have grown up, and may be ready to take the place of the elder one, and she is no longer really wanted at home, but is face to face with a life in which there is no real interest, no real work, nothing which claims time, energy and thought. There is no drearier fate than this. Then comes the clinging to amusements, to society, to games, all of which have lost their zest. There has during the years of youth been no gradual unfolding of new interests and occupations. No fresh leaves have been pushing forth and developing; only

the old leaves are there, growing dusty and weather-stained. In such cases some women lose their health, and fall into the neurotic condition which proceeds from self-absorption and want of vigour; while others turn to marriage simply in order to get a change, and not because it is the fulfilling of a great ideal. In old days, when there were no careers and openings for women, this condition of things often could not be helped, but now there is no reason for it whatever. An unmarried woman of thirty ought to have splendid scope and opportunity; there is plenty of work for her to do. But she lets it pass by, and is only a cumberer of the ground, and this simply because the precious years of life between twenty and thirty have been allowed to pass unused. If life is to be lived fully and adequately, people must emerge from each stage prepared for the next; and as the years of childhood and school age prepare for youth, so youth should prepare for middle age, and this in its turn for old age. Each has its interests, its joys. The saying: 'Si jeunesse sçavait, si vieillesse pouvait,' was that of a cynic, and in a really well-lived life it has no meaning. The eagerness and vigour of youth, the trained experience of middle life, the wisdom and the looking forward of old age, come in their turn to those who have founded their life on the rock of the service of God and of man, and in no stage, if life is rightly lived, will the man or woman be found looking back in unavailing regret. But, then, life must be rightly lived, and it is in the home that the great lesson of how to live it can be taught.

It is not an easy lesson to teach, yet it is here that the mother's experience of life should help her. It is not a question of doing this or that with her daughter, but of stimulating her whole nature, so that she may make the most of whatever gifts she has. Facilities should be put in the girl's way for following up whatever may be her interests. Parents are never too ready to spend money on the education of their boys, but it is far worse with girls, who often find it next to impossible to get even a small sum of money for their wants. Often a girl is hampered and discouraged for want of a few timely lessons, or of a little money to spend on books. This question of books is a very sore subject with many girls. Their allowances are too small to admit of their buying them for themselves, and parents constantly will give them no facilities for doing so, or for belonging to some good library. The money spent on a boy is looked upon more or less as an investment, because it will enable him to earn his living, but where girls need not do this the parents see no reason for expense. They apparently think it is a matter of no importance to educate the mothers of the next generation.

Again, the mother must be careful not to let her own personal wishes and predilections stand in the way. It may happen that the girl's pursuits are quite different from her own, and great irritation is constantly produced by the mother's failure to understand and approve of this. And things are even more difficult when the girl has no marked predilection of any kind. This is

less often the case than is thought, nevertheless, it does happen. In such a dilemma appeal can only be made to the girl's sense of duty, but appeal can be made to that very strongly, and in this way real interests can often be created and built up. Then if the girl does not marry her life need not be unhappy, while if she does, the woman who knows what thorough work is and who has many interests will be all the better fitted for her new life. Of course in all these matters sudden changes cannot be looked for, and the leaven must work slowly. But the change in the position of women, if, as seems probable, it means that women will become more wide-minded and more intelligent, and will possess better trained faculties and judgment, can only result in fitting women better to be heads of homes.

I have spoken hitherto solely of the mother's part in the matter; but it is no doubt within the daughter's power to do much of this training for herself, and as things stand she constantly seeks elsewhere the stimulus and understanding which she fails to get at home. Sometimes it is quite inevitable that it should be so, but the family life invariably suffers, and if instead of criticizing their own mothers and of complaining that they are not understood, daughters would endeavour to see things from their mother's point of view, to sympathise with her worries, and to fall in with her wishes the situation at home would be much improved.

Nor are they by this wilful assertion of their own individual likes and dislikes preparing themselves for

the marriage which in most cases they desire. The girl who, while possessing a strong nature, has learnt to subordinate her wishes to those of others cheerfully and not bitterly, will be a better and happier wife and mother than the girl who has grumbled and thought herself misunderstood. There is one thing whose value is never lost in life, and that is discipline.

Then, again, as sisters girls can contribute much to the happiness and usefulness of the home. Everyone knows of most delightful pairs of sisters, companions and friends in the best sense of the word, who continue through life the intimacy begun in their early years and find in it an unceasing solace and happiness. Everyone knows too of others who 'fratch' and worry and squabble, to the discomfort of themselves and of everyone else. It is often nothing more serious than manner, but even in this case it is disagreeable, and it might, as a rule, have been checked in early life. Children who whine and complain and accuse each other should be stopped at once by the nurse and by the mother, and should never be allowed to acquire the habit of grumbling and thinking themselves injured. And when the quarrelling assumes a more serious form, as it sometimes does when both sisters are grown up, it will probably be found advisable that one should leave home. But if mothers determine that the children shall be brought up not to squabble much may be done. Brothers and sisters squabble too sometimes, but for a more legitimate reason. Boys are often irritated by

girls' ways, just as girls are irritated by boys' ways. At the same time this will be much diminished if the mother's aim has been to make them understand each other, and if the girls do not assume a certain superiority and authority, which is extremely irritating to a boy. Girls are older in mind than boys of the same age, and sisters are apt to think it their duty to lecture and set down their brothers, as they believe, for their good. The inevitable result, however, is only that the boy proceeds to dislike all girls and their ways. It is an unfortunate result, for the relation of brother and sister is one of the most beautiful in the world. The tone of the boy with regard to women is primarily influenced by his mother, but after her by the sister. Sometimes, however, we find in families the other extreme, and the girls are taught to be at the beck and call of the boys, and to act almost as slaves to them, a course of conduct singularly at variance with the ideal of Christianity Or else the girls are frivolous and empty headed, only able to talk with their brothers of the last tennis or cricket match or the next ball, and they fail to show any real interest in the boys' aims and pursuits either at school or college or in their professions. The tennis matches and balls, which are excellent things, may come in for their share of discussion, but what is wanted is a home atmosphere which will encourage the boys to take interest in other things besides athletics, in their school and profession first, and then in other subjects. That man or woman lives best who is interested in most

subjects, who touches most deeply most things and most people, provided always there is an undercurrent of real work, a purpose in life round which other things centre.

The person for whom as the years go on there would seem to be no place, is the ignorant, capricious, unbalanced woman. She may, it is true, combine these qualities in early youth with a certain charm which is attractive, and which will cause some men to say that this is all a woman need be. But a few years will alter this, and when the sorrow and difficulty and strain of life come, as come they assuredly will, we shall be hearing, not of the charm of feminine weakness and caprice, but of the lack of judgment and the incapacity of women.

It would be well if some definite teaching about marriage could be given to both young men and women in the home. Example is, no doubt, better than precept and the children's idea of marriage will depend greatly on what is the relation between their parents. It is obviously unlikely that boys and girls should think highly of marriage if their parents disagree openly, or if they are clearly indifferent to one another. But things are little better if oue parent combines with the children to 'manage' the other. This is not an uncommon occurrence. The husband is hasty, overbearing or bad-tempered, or the woman is querulous or exacting, and in order that peace may reign they have to be humoured and considered until directness and truth disappear. It

is an undignified position both for the managers and the managed, and it certainly tends to lower the marriage relation in the children's eyes. But even if the relation between the parents is right and happy, precept is not unnecessary. The best preparation for a happy marriage is a strenuous, dutiful, moral life before it, and men and women cannot complain that the marriage relation has proved to be disappointing if they have in no way fitted themselves for it. Though, in spite of the remarks of cynics, happy marriages are the rule and not the exception, yet even in what is considered a happy marriage we do not always find that fulness of love, friendship and companionship of which the relation is capable. And this is often because men and women will not admit that the married life, like all others, requires study and discipline. When a man and a woman marry with both love and respect for each other they are apt to think that all will go smoothly, and that the complete oneness of married love will follow as a matter of course. And yet it does nothing of the kind unless it is encouraged and cultivated. The marriage relation to be successfully realized requires on the part of both man and woman unselfishness, considerateness, self-restraint, sympathy. The rules which govern friendship apply to marriage even more definitely, and ought even more to be considered and obeyed. It has been said that men form their opinions of the capacity of women almost entirely from their wives, while women's opinion of men is not based wholly on their experience of

the man they have married. Certainly it is very usual to find that men whose wives are deficient in the qualities of common-sense and judgment are slow to believe that any woman can possess them, and therefore it is the more incumbent upon women to behave from the first wisely, and to avoid the mistaken idea that because a man is in love with a woman she may therefore dispense with common-sense. Often the process of transition from the lover to the husband and from the bride to the wife respectively is one, not of development, but of disillusion. If it is disillusion, marriage will at the best mean only the 'getting on' which is of very frequent occurrence among husbands and wives. If it is development, then the romance of the early days, instead of fading, will be carried on, and will impart to the new relation of friendship and companionship a peculiar beauty and tenderness. It is the first period of marriage which is crucial, the first weeks and months, and it would be well if men and women realized this more deeply—if, for instance, they determined from the first to be completely open with one another, to discuss all subjects freely and truthfully so that each might learn from the other, and might give and demand entire confidence. By this means the years as they pass on will knit the husband and wife more and more closely together, and the danger lest two persons, each perhaps of strong individuality, should drift apart will be avoided. But it is essential to practise this unreserve and openness from the first, for it is difficult to acquire

it later. It means of course that there must be nothing in the life of either man or woman which has to be concealed, and that their minds and desires must alike be set upon the things which are of God. Without these conditions the marriage will never be ideal. This may seem a hard saying to those who have adopted the lower standard, and who wish to grasp the full peace and joy of a happy marriage without the self-discipline and preparation which it demands. Boys and girls should be left by their parents under no misapprehension on this matter, but should be led to realize that if they sow the seed of laxity, self-indulgence and caprice they cannot expect to reap a harvest of disciplined and tried love.

Probably it will be well for the father to speak to the boys and the mother to the girls on this subject. But it would seem desirable that the mother should select some time, perhaps at Confirmation, perhaps later, to put the woman's view of the whole subject before her son. It is right that children should know what their parents think, and especially that boys should know how near to their mother's heart lies their fitness for a happy marriage. Therefore, if she feels strongly, as she surely ought to feel, she may speak, provided she speaks gravely and very rarely. For it is probable that children may imagine silence on this subject to mean indifference, and if they do this they will tend to become indifferent themselves, will live lives which will in no way prepare

them for marriage, and marry for reasons which do not conform to the Christian ideal.[1]

Lastly, there is the great question of religion, and here, most of all, will the impress of the home he felt through life. We all know of cases where men and women who have been brought up in a religious home have abandoned religion. But if they do so altogether and if they become entirely indifferent or antagonistic, it will be usually found that there is something wrong in the way in which religion has been presented to them. The teaching has been narrow, or formal, or insufficient, or wanting in common-sense, or the rules have been so strict as almost to insure revolt. If a boy is compelled to go to church twice a day in the week when he is at home, the chances are great that as soon as he gets his freedom he will signalize it by not going to church at all. When parents possess a faith which is the moving spirit of their lives, and when they treat their children with common-sense, the children, even if for a time they abandon their faith, will look on it with reverence, and will give it up with sorrow and misgiving. The great thing which it is necessary to implant in the minds of children is that faith in a God of Righteousness and of Love is the one dominating power in life, the one security in temptation, the one strength in sorrow.

[1] This is irrespective of whatever either parent may think it right to say, especially to boys, on the general question of purity. I am strongly of opinion that something should be said, but I cannot here go into the whole question, for which see 'The Training of the Young in the Laws of Sex'—Hon. Edward Lyttelton.

This cannot be done by the parents unless this faith is the centre of their own lives, and even if it be so there are cases where the expression of it to the children is marred and caricatured by want of common-sense. And so we come back to the starting-point, and we find that even if a mother possess the greatest of all qualities, those of faith and love, if she lack a trained faculty of judgment, they will run great risk of being comparatively valueless where her children are concerned.

Greater attention might often be given to the prayers said by children. Big boys, old enough to be confirmed, have sometimes been found to say, or to leave unsaid, the short, simple verse and prayer which they learnt as little children. The relation of the prayers to daily life is one which needs explaining and insisting on, for children will not always naturally understand it. Again, boys and girls should be warned, though not Pharisaically, that others will not be as reverent as they have been taught to be. This may save them from distressing surprise later on. Again, in teaching children the things of religion the mother should not mind saying that she does not know. Difficulties should not be placed in children's way, but they should be made conscious that what they are taught is only part of a great whole, which will subsequently be revealed, and that mystery is essential to true religion. 'The object of the teaching should be, first, to show the limits of revelation, and to instil concerning all that lies beyond them a spirit of trustful patience; secondly, to show that within those limits we accept what is given and apply it honestly

in our lives. I urge this principle in connection with the early lessons, as it may easily be put in force at once. Where it is ignored, a young man enters on life with a vague idea that orthodoxy claims to know everything, but is careful to practise only what is convenient. But I would add that the plea of ignorance should refer only to questions outside human ken, not to those which can be cleared up by consulting a commentary.'[1]

If, however, the difficulties are great and the task is hard, the ideal of family life is one worth striving for. More and more is it becoming apparent that if both men and women are to reach their highest development and their best powers, they must mix together on friendly and equal terms. Much is being said and written now about co-education, and by some it is believed to be the solution of many of the problems which beset us. But for some considerable part of the year co-education may always exist in the home. Here men and women, old and young, mix together; here they may know one another, sympathize with one another, and learn from one another. 'Family life,' says Mrs. Creighton, 'is first the ideal training-ground, and afterwards in many cases the ideal background, for work for society as a whole.'[2] There is no nobler work for a woman than to rule such a home, and there is no work which, if it is to be done adequately, requires higher qualities of mind, reason and soul.

[1] 'Mothers and Sons,' by Rev. the Hon. Edward Lyttelton, Headmaster of Haileybury, p. 42.

[2] 'The Modern Home.' See Report of Conference of National Union of Women Workers, p. 123.

CHAPTER III

THE HOUSEHOLD

THE subject of servants and domestic management is one which is said to interest nine women out of ten, and to be the one great staple of conversation whenever women come together. But the conversation usually turns on the failings and the shortcomings of servants, on the difficulty of obtaining them, and on their independence, and not on the methods by which households should be so managed as to attract them. Yet, if servants are to be obtained, this is one of the problems which women will have to solve, for there is no doubt that at present the supply is unequal to the demand. This is due to several causes. First, to the fact that many occupations are now open to women which were formerly closed, and that therefore a girl has a choice before her which her mother or her grandmother had not. Then there is the large increase in the number of families who keep servants, for while the larger households have in many cases diminished their establishments, many people who formerly kept no servant now keep one, and those who kept one keep

two or more, and consequently the mistresses of the middle class now do less work in the household than was formerly the case. Lastly, there is the fact that in spite of the great rise in the wages of domestic servants, service is looked down upon by the girls of the poorer classes. During the last fifty years wages have risen some 80 to 100 per cent. In one of her letters to Robert Browning, written in 1846, Mrs. Browning, then Miss Barrett, in speaking of her maid, who was evidently an experienced and confidential servant, says, 'She is an expensive servant; she has sixteen pounds a year.' Such a servant would now probably be getting nearly double the amount. Nevertheless service is undoubtedly looked upon as inferior to other modes of earning a living, and the 'business young lady' and the factory girl consider themselves as higher in the social scale than the parlour-maid or the cook. And the result of all these causes is that servants are, as is universally acknowledged, getting scarcer every day.

Various remedies are suggested. Some would introduce Chinese servants; others believe that by constantly exhorting the mothers of the poorer classes to send their daughters into service we shall succeed in getting the girls to go there; and others think that by a system of co-operative kitchens and other labour-saving appliances, we may almost succeed in doing without servants altogether. But probably the best remedy of all would be to raise the whole profession of domestic service out of the discredit into which it has somehow

fallen, and to cause it to be looked upon as an art which requires careful study like any other art, and one in which every woman should be more or less of an expert. And in order to do this we must begin at the top, and convince the women of the upper and middle classes that it is their part to learn to manage households, and carefully to study the whole subject of domestic service. The discomfort and misery and ill-health caused by badly-managed households is incalculable, while, on the other hand, a woman who can manage a household properly, and without undue expenditure of time and money, is fitted for every sort of work outside the home. The administrative gifts, when properly trained, are just those which prove most useful in many kinds of philanthropic and social work. At the Conference of the National Union of Women Workers at Brighton in 1900 Miss Louisa Stevenson, one of the governors of the Edinburgh Infirmary, was asked what qualities were those which would best fit a woman to be a member of a Hospital Board, and she replied that the women who managed their households well would be those who would best manage a hospital, and that the head of an ill-managed household had better leave hospital management severely alone.

The reform must, as we have said, come from the top. Women of the richer classes must carefully study the subject; they must learn so to manage and supervise as to get the greatest amount of comfort out of the smallest expenditure of time and money; they must

consider how to make the servants' lives more attractive, how, for instance, to give them more leisure and holidays; and, lastly, they must treat them not as mere appendages, who make life comfortable for their superiors, but as fellow-workers in that great task, the comfort and well-being of the household.

There are many kinds of mistresses who are in no way good housewives. There are, first, those at the head of large households who engage a good housekeeper, and then dismiss the whole subject from their minds. If the housekeeper is first rate, it is possible that this may be a success; but even then it is a question whether any woman has the right thus entirely to shift what is her own responsibility on to some one else's shoulders. The landlord who leaves the management of his estates entirely in the hands of an agent is not generally thought a model person, and the woman who is at the head of a large establishment and leaves the whole arrangements and the control of the servants to a housekeeper is surely in exactly the same position. Then there are the mistresses at the heads of smaller households, who take no trouble to train their servants, but who are content to let things go on badly, and do not attempt to acquire the capacity for making the best of the inexperienced servant-girl. On the other hand, there are mistresses who think that there is a magic virtue in manual labour, and that they only are good housewives who undertake part of the actual work of the house. Under some circumstances this is un-

doubtedly both necessary and desirable, and it would be well, perhaps, if the girls in some families did do more of the actual work of the house than they do now. But if it is not necessary, then it is better for the mistress to supervise, for there is no special virtue in doing what some one else can do, provided always that the thing is well done, and that the time saved is spent in some useful and profitable way. Then, lastly, there are the mistresses who fuss and are always worrying their servants, and these are they who usually complain most of the difficulty in obtaining them. They have not by nature the talent of supervision, and have never really mastered the art of governing a household.

To do this well various qualities are required, but chief among them are two—forethought, and the power of observation. The housewife should know what she really wants. Nothing worries a servant so much as fidgeting and changes, to be told one thing one day and another the next. The mistress should have her ideal of management and comfort; she should think the matter over, decide what standard of efficiency and comfort she can aspire to, and then aim at bringing the servants up to it. If servants know what is wanted, they will in almost all cases co-operate loyally in producing the desired result.

The other quality necessary in a good housewife is observation. Friction may be often avoided if the mistress notices a mistake or an oversight as soon as it occurs, and, unless there be some good reason to account

for it, such as sudden pressure or the like, mentions it at once. It is not then necessary to scold, it is simply necessary to let the servant know that the mistress notices whether she is doing her work rightly or not. These two qualities of forethought and observation are especially necessary when the comfort of guests is in question. Comfort depends far more on these than on wealth. There are countless ways in which a hostess can look after her guests and can make them feel welcome, which cost but little money, but which cost thought. Our ancestors showed their hospitality by entertaining their friends for weeks at a time. The railways have changed all this, and where our grandparents stayed days we stay hours; but the duties of hospitality—that is, to make the guests feel that they are welcomed—remain the same. It may seem trivial to allude to trifles such as flowers in the room, proper writing-paper, clean blotting-books, good pens, even a tin of biscuits, and so on, but the fact remains that attention to these trifles is just what makes the guests feel that their arrival has been prepared for and looked forward to. No one can say that they cost much money, but that they add to comfort is indisputable.

Again, the very prevalent idea that parlour-maids are not good valets comes very largely from the fact that the mistresses do not explain what is required. Of course in very small households where only two servants are kept it is hardly possible to wait much on the guests,

but with three or more it can almost always be done. If the work of valeting is properly explained to the maid, any good servant will do it, and will do it as well as most men. If a woman can wait well, clean plate well, and attend to her other duties, she can valet well, and if she does not do so, it is generally because the mistress has not taught her what she requires. But it is not only the moderate-sized households which fall short in respect of comfort, and it is not only the mistresses of few servants who should exercise supervision. The extreme discomfort often experienced in the houses of the rich by visitors who have no servants of their own is a matter of common knowledge. A rich woman who always travels with her maid never imagines what her poorer friend has to put up with when she comes to stay with her. The tidying and putting away which ought to be done by the lady's-maid is not done at all, because the housemaid considers it is not her business. Boots are not brought upstairs, and bells are not answered for the same reason. If there were a lady's-maid, this would be her business, but as there is not it is nobody's. Sometimes even the lady's-maid has to do strange work. It is on record that a couple once went to stay in a very large house, taking with them a maid but no man, and the maid had to clean her master's boots because no one else would touch them. In another house a woman was staying without her maid, and could by no efforts succeed in getting any boots, which somehow always appear to be a great stumbling-block. A long walk

over the hills was in prospect, and nailed boots were necessary. After a prolonged ringing of all the bells, the woman went to her hostess, and explained, adding: 'I can see the boots if I look over the back stairs, two stories down. Do you think I might fetch them?' 'My dear,' said her hostess, 'if I were you, I certainly should.'

Now, nobody can want guests to be uncomfortable, and there are a certain number of women who have to travel without maids. If the matters were explained to the housemaids, and looked to by the hostess, none of this discomfort would arise. What is wanted is that in the large household a woman who comes without a maid shall be treated as well as a man who comes without a valet. And that this is not an impossible ideal is proved by the fact that in many houses it is done.

But besides the duty of supervision there are other things which require attention. The whole subject of food and its relation to health might with advantage be studied by young women of the upper and middle classes. Some people eat too much, although Abernethy's advice to the wealthy patient—'Madam, you must either eat less, take more exercise, or be sick'—is not now so much needed as it used to be, at any rate, for women. But, on the other hand, many people eat the wrong thing. When we begin to inquire into the causes of the failure of health which breaks down many women of the professional classes, we often find that their method of living has been anything but hygienic. Cakes and tea and tinned meats have been substituted for nourishing food, and as usual they have taken their revenge. It has

been said that if we could induce professional women to eat a mutton-chop for their mid-day meal, we should have done more for the cause of women than by founding many colleges. It is often not natural delicacy but silly eating which breaks women down, and a knowledge of the value of foodstuffs to health should be taught to every woman. If this were the case, and women knew what food is digestible and what is not, their husbands and families would be saved from what is often the very unwholesome cold supper which is provided on Sundays. Take the case of the clergy. Of course everything that is possible should be done to save trouble on Sundays. But there are people who do not like cold meat, and who after a hard day's work find cold veal pie, for instance, not food, but poison. If, as is usually the case, a servant is left in the house, it is not much trouble for her to overlook the baking of a pie or the warming up of some soup; and what is better for a tired man or woman than mutton or some other kind of broth? In this matter we have much to learn from other nations. Much of the discomfort of the smaller households, where it exists, is due not to poverty, but to want of forethought and training.

It is not difficult to obtain this training. It can be given by any good housewife or good housekeeper, and there are now, besides, schools where women are taught how the work of a household should be done.[1]

[1] A list of these will be found in the 'Englishwoman's Year Book,' 1901, p. 183.

Such training is not only important as producing good results, but also as saving time. The household duties of the trained woman will not take her long, and they will be well done. The household duties of the untrained woman will take up a large part of her time, and the result will often be an uncomfortable household, frequent changes of servants and a generally worried life. Of course women differ very much in capacity in this matter. An able woman will learn from experience and her own mistakes and will soon train herself. But even so the mistakes might have been avoided had the training been given. And the woman of limited capacity does not get trained, and goes on muddling to the end of her life.

There are, however, other problems which confront the mistress of a household, and they concern the management of the servants' lives outside their work. One of the chief reasons which is given for the unwillingness of girls to enter service is that servants are not mistresses of any portion of their time, whereas workers in shops and factories, though the hours may be long, are their own mistresses when the work is over. And, further, it is said that many mistresses often speak to and treat their servants in a way which is inconsiderate and harsh, and that they seem to consider that the only relation between them is that of employer and employed. The members of the household are, according to these mistresses, so many units: some exist in order to be waited on, and some are there to do the work.

If they do the work well, they are kept, if not, they are discharged. Now, this is not the ideal household. The ideal household is one in which all the members are co-operating for a certain result—the health and comfort of those who form it. All have to bear their part, some in one way, by organizing and supervising, some in another, by performing different portions of the work, but all alike are working for a common end. Beyond and outside that common end all the members have their own lives, with their special interests, their powers of development, their joys and sorrows; and up to a certain point each individual should sympathise with and be interested in the lives of the others. Now, if this be really the ideal, and if it be kept in mind, the relations between mistresses and servants, and between the servants themselves, will surely appear in rather a new light. Strictness and rules are necessary, of course, but rules must be intelligent and intelligible, and strictness must be tempered with considerateness. There should be a very high standard of efficiency, and mistresses should insist on having the work well and properly done; the rules also of the household should be carefully considered and then regularly enforced. But mistresses should also realize that the servants' lives ought not to be spent wholly in work. They should insure that the servants should have some time to themselves, should have a regular holiday in the year, and where it is possible in the smaller households, should have some sitting-room other than the kitchen. It is

found that where servants are allowed and encouraged to have interests outside their immediate work a better tone in the household follows. Their minds are filled with something beyond the household gossip, and the petty irritations of their somewhat artificial lives. Of course there will always be abuses, but if the maids be found reading novels when they ought to be scrubbing the floors it means that what they want is not an absence of books, but a higher ideal of work and duty, and also a mistress who can train and supervise without scolding.

Decent bedrooms also should be given, and in this matter servants in small households are often better off than in the larger ones. The servants' accommodation in the villa is sometimes far superior to that which is found, for instance, in large London houses. It is useless to say, as some people still do, that a hundred years ago no one thought of these things. It is, of course, a fact, but then it is true of all classes. The standard of material comfort has risen enormously, and perhaps it is reaching a height which is softening and deteriorating. But this applies right through the household, and not only to the servants, and it is certain that fresh air, space, and some amount of leisure, which is what servants are demanding, are harmful to nobody.

Again, we are told that in the cottages from which many of the servants come they are less well fed and housed than in the households in which they serve; and it is also said that those who have least to boast

of at home are often the most difficult to please. That is not peculiar to the poor. We find throughout all classes that the people who most desire luxury are often those who have been least accustomed to it, and the beggar on horseback exists everywhere. But whether it be true or not that servants demand more comfort in the households of their employers than they have at home, it must be remembered that we cannot compel women to enter service, and that if they are to be induced to do so the conditions must be such as to attract them. It is sometimes said that 'the more you do for servants the more you may do.' I venture to think that this is not so. Spoiling, of course, is a mistake in all cases, but where good, steady and efficient work is secured concessions with regard to comfort and leisure may well be made and will not be abused. And, further, if the conditions of service are attractive a better class of women will be led to enter service, an event which is much to be desired. The rougher class of girl is not really well fitted for domestic service, while the refined, intelligent class makes admirable servants. The cleverer the woman, the better the work she will do. One reason for the want of favour with which domestic service is regarded is that it is thought that anyone can do household work. The very reverse is the case, and careful consideration will show that domestic service affords a scope for a woman's best abilities, whether she be servant or mistress, Women have a way of considering certain professions as 'genteel' and

desire therefore to enter them, disregarding the fact that such professions are usually less well paid than others. If this absurd prejudice can be done away with, if the conditions of service are made more attractive, and if the whole subject of the household be more studied by all classes, we may find that the servant difficulty is, after all, not so insuperable as at present it sometimes seems.

There is a difference of opinion as to whether girls should be sent into small households or large ones. There are advantages and disadvantages in both. In the small household there is generally less leisure but more good-fellowship; the wages are not so high, but the temptations to spend money are not so great. In the large households the wages are higher and there is often too much leisure, but when the work comes it is very hard and it is irregular. This is partly caused by the very late hours which are now the fashion. Dinner at 8.30 means that the servants do not get to bed till past eleven, and this is very hard on the under-servants, who have to be up early next morning. Perhaps, as there is no good reason for these late hours, the fashion may change; at present it probably keeps some servants from entering large households.

In the smaller households there is the advantage of the immediate supervision of the mistress, and if the mistress be a good woman the servant is sure to be well looked after. On the other hand, the training and discipline in large houses is very good for young

servants, and they have a chance of a better career. But against this has to be set the chance of bad companions and a low tone, for often the mistress may herself be a very good woman and yet the tone of the household may be low. In such households much, of course, depends on the housekeeper, and it is necessary for the mistress to secure, not only a smart, honest and capable servant, but a really high-toned woman, and when she has got her, to support her in every possible way. Incalculable harm may be done to the younger servants if the tone of the household is not good, and the tone of the household depends more on the housekeeper than on the butler. If the latter be a man of low tone, bad talk and gambling will undoubtedly take place among the men; yet even so, if the housekeeper does her duty, the maids may be kept quite away from the men, and may turn out well-trained and respectable servants. It is difficult to exaggerate the responsibility of mistresses in this matter. Many women will trace the beginning of their upward or their downward course in life to the influence of their first place, and the responsibility will lie at the door, not only of the housekeeper whose place it was to guide them aright, but of the mistress who chose her to be set over them. And in all households it is necessary to remember that rules and regulations, even if entirely wise, will not do alone, but that there must be an ideal of life and work and conduct behind them.

In large households it is essential that the dignity of the upper-servants should be kept up, or else proper

training cannot be given to the younger ones. It is an axiom with good servants that an under-servant who knows her place and is content to keep it, will in time make a good upper-servant, and that in this, as in other professions, only those who know how to take the second place can take the first. The girl who has never realized what the position of an upper-servant is, will never be fit to undertake that position, because she does not understand its duties. But it is difficult for the mistress of a large household sometimes to know where to draw the line between the personal interest which is quite right and the intercourse which takes a girl 'out of her place.' It is baffling to be told, for instance, after she has spoken to the under-housemaid on the stairs, that she is upsetting the order of the house, and that if it goes on the head housemaid will leave; and it is only by degrees that she realizes that she not only inquired after the girl's parents, but also gave her an order regarding the arrangements in the rooms. Nevertheless it is essential to keep the two things apart. Orders should be given to the persons who are responsible for their being carried out, while kindly personal interest should be taken in every one; and it is necessary to discriminate between the two, for the difference is obvious and reasonable. In most cases it is well for the master or mistress to pay the wages personally, so as to insure their seeing each servant at least once a quarter. By this means it is possible to inquire after their families, and generally to have a talk which may

often be helpful to the servant, and may also enable the employer to learn something indirectly of the tone of the household.

This brings me to a very vexed subject, that of family prayers. They have gone out of fashion a good deal, for various reasons, most of them bad. But the commonest excuse given is that the servants do not like them, and that it is absurd, and even wrong, to force servants to come to prayers against their will. There is some truth in this, but the things that servants object to are often not so much the prayers themselves, as the accompaniments of prayers. They are not attracted to prayers if they are very unpunctual, if sometimes one member of the family and sometimes another rushes down hurriedly to read them some time after the bell has rung. Nor are they attracted if the prayers are obviously intended only for them, and if the younger members of the family, the boys and girls, are conspicuous by their absence. Again, they are not attracted if prayers consist of a chapter from the Old Testament or the Epistles, which they can hardly understand, and of a few prayers strung together out of the Prayer-Book, or dully written and with no bearing on every-day life. Nor do they care for filing in to the dining-room where everything is just ready for breakfast, and remaining there standing until the members of the family or the guests who may be present have taken their seats.

Any or all of these things may happen in a household,

and it is no wonder if the result is that 'the servants do not like prayers.' Yet it would seem natural that a household such as described above, in which every member is co-operating towards a certain common end, and in which every member is interested in the lives of the rest and sympathises with them should meet, and should wish to meet, at least once a day in the presence of God. The sense of oneness, the common aim, must lead the members to see that it is right for them to come together in prayer and praise and confession. And if the wish to come is present, surely the prayers can be so arranged as to satisfy and help those who take part in them. They should be carefully thought over by the heads of the household, and in drawing them up it would seem necessary to bear in mind two things—one that the congregation should take part, and the other that the prayers should include petitions for relations and friends, and for daily needs. The passage from the Bible should be short and familiar, should be taken either from the Gospels or the Acts, or else a few verses from the prophets or from the Epistles may be read and explained. One of the Psalms may be said with advantage, and if possible a short hymn should be sung; it is always liked. In Church of England households the prayers may include the Confession, the Lord's Prayer, the Versicles, the Collect for the week, and the Apostles' Creed. All this need not take more than ten or twelve minutes. Strict punctuality is also essential on the part of the reader as well as of the congregation. In large

houses it would often be possible to have a little oratory or chapel, and the servants always like this. A small room can often be set apart for this purpose. If not, let the prayers be in the hall or some other room, but if possible not in the dining-room. Prayers should be as much as possible like a little service in a church, and the kettle and the preparations for the teapot and toast in no way suggest this. But if the prayers do resemble a Church service, and if the mistress takes the trouble to explain to any servant who does not attend what is their meaning, we shall hear less often that the servants do not like prayers. Here, however, as in other things, the example of the family is all-powerful, and it is absurd to exhort the servants to attend if the sons and daughters of the household stay away.

With regard to church-going, example is also of the utmost value. If it is the rule for the family, it will be adopted by the servants, especially if the upper-servants be God-fearing people. Throughout we shall find that if good upper-servants are engaged and the tone of the family be good, then the household will follow suit. But the tone of the family is all-important. Servants have plenty of time to listen while they are waiting, they have plenty of quite legitimate means of knowing what the aims and standards of their employers really are. If the talk they hear be of a low tone, if the standard be a luxurious, self-indulgent one, if the occupations are frivolous or worse, if the interests lie only in

gambling, money-making and often harmful gossip, the effect upon the household will be disastrous. Responsibility not only for their own children but for all those under their roof lies upon the heads of households; they cannot escape the fact that they are influencing the lives of all who depend on them either for good or evil, and it is in the household above all places that we ought to realize the force of our Lord's saying, 'He that gathereth not with Me scattereth.'

CHAPTER IV

PHILANTHROPIC AND SOCIAL WORK

WHEN a woman of active mind finds that her home duties do not fill up her time, she naturally turns to philanthropic work. It is almost entirely a growth of the nineteenth century. In the old days rich women usually looked after the village near the great house, gave food and medicine to the sick, and took the girls into their service. But here in most cases their efforts ended. There was very little attempt made to reform people or to get rid of abuses, and of all the vast network of philanthropic effort which now exists next to nothing was known. Rescue and preventive work, sick-nursing, teaching, the visiting of prisons, and hospitals, even the work of district visitors—all this has sprung up during the last hundred years. Nor, of course, did it occur to our grandmothers that their descendants would be taking part with men in the work of local government as members of Boards of Guardians, School Boards and Parish and District Councils and so on. Now, however, philanthropy in some form or other seems to appeal to

most women, and there is an army of voluntary workers in the field. There are some who cry out against the whole system, who say that there is no reason why the rich should set up to teach the poor, that people are snobbish in the importance they attach to the patronage of the peerage, and that if true democracy or socialism, or whatever the scheme may be, only existed, there would be no one left to be patronized and reformed. Whatever may be the truth of this last assertion, there is no doubt that at present we have not reached the perfect stage, and that in all human probability there will be for a long period of time room for philanthropic effort of all kinds. It may be true that English people love a lord and a lady, and that there is a certain patronizing element in much of our work amongst the poor. But, on the other hand, there is something to be said even for this. It is reported that when Louise Michel visited England some years ago and found that her propaganda was but coldly received, she ascribed this in part to the fact that in consequence of the philanthropic work in England the classes got in some degree to know and to understand each other in a way which militated against anarchism. There are, no doubt, many reasons to explain why in England there is less talk and fear of anarchism than in other nations, but among them we may well reckon the fact that members of one class constantly come across members of another, and that thus sympathy and understanding are created.

But it is necessary to go further and to inquire what

is the result of all the work, and money, and time which is being expended in philanthropic effort by the vast army of workers that has sprung up in recent years, and whether there is not room for great improvement in the training of those who take part in this work.

It must, I think, be admitted that amongst these voluntary workers we often find a great lack of familiarity with the problems connected with their work, with their causes, and with the proposed and possible remedies. Many people think that in order to do good nothing is required but zeal and money. It is obvious that zeal is always necessary, and that money is often required; but if they exist alone and are unaccompanied with knowledge and common-sense, zeal and money combined are capable of doing as much mischief as years of neglect. Take, for instance, the great question of financial relief. People will still be found who justify the giving of a shilling to any one who asks for it, if only he or she be in rags. Sidney Smith's witty definition of charity was that A., seeing B. in distress, felt strongly convinced that C. ought to help him. But this is surely the very principle of the Charity Organization Society. A., conscious that a shilling will do B. no sort of real good, refers him to C., who can give real and helpful aid. It is obviously far easier to give a shilling than to find the C. who can give the right assistance; but the one will very probably put B. in the way of permanently improving his position, while the other will give him a meal, or

perhaps only some drink, and leave him as badly off as before. And besides this, an additional temptation to begging and waste will have been placed not only in B.'s way, but in the way of D. and E., and all the other letters of the alphabet who know about B. and about the shilling he receives. So far from fulfilling the duty of almsgiving, these givers of relief would seem to be putting stumbling-blocks in the path of others.

It is by no means commonly recognised that, like many other gifts, benevolence requires discipline, and very stern discipline, if it is not to degenerate into selfishness. The wish to relieve others often becomes only the wish not to see the distress of others, and a mere gift of money is substituted for thoughtfulness and personal effort. Again, those who have studied the conditions of life in our large towns, and the evils which exist there, do not hesitate to ascribe much of the sordid poverty, the helplessness, the dependence on charity, and all which that brings with it, either to injudiciously administered relief or to the interference of untrained or inexperienced workers. They tell us that such interference, so far from doing the good which the workers expect, is doing positive and great harm, which it will probably take another generation of philanthropists to undo. The seed of thriftlessness and dependence which is sown by untrained and inexperienced, albeit well-meaning, people will bear fruit years after in men and women whose wills and characters are uneducated and unformed, and who have

become thriftless, indolent, and exacting, not so much by their own fault as because they are the victims of a system of thoughtless and ill-considered relief. Philanthropy would seem, as I have said, to be the only occupation besides housewifery which people can practise adequately and satisfactorily without training. Good intentions alone do not enable anyone to become skilled in games, or to succeed in professions. Training and knowledge are recognised as essential in all things where people look for success, except in philanthropy; and here, and here alone, the mere desire to do good is often accepted unhesitatingly as sufficient.

Many of us are familiar with the worker who in the face of overwhelming evidence persists in believing that a man does not drink, because he spoke to her so nicely the last time she saw him, and who, when ordinary principles of economics are appealed to, replies, 'Oh, but surely that would be very hard.' Too often, unfortunately, it is hard on that particular individual, at that particular time. What the worker has to decide is whether the hardness is or is not necessary and salutary. Misplaced help or help of the wrong sort simply adds to the sum of evil in the world. It is a difficult lesson to learn, but it is a law of Nature, and therefore it must be learnt, that leniency to the individual often means suffering to the class, just as leniency to a child often means suffering to the grown man or woman.

Now, untrained workers are apt to drift into one of

two extremes: either they are overwhelmed by the magnitude of the problems they have to face, or they do not recognise that there are any problems at all, and in either case they will give relief when none should be given, or will give the wrong sort of relief. Especially is this the danger of those who do not realize the gravity of the problems or the importance of their action. They will be often tempted to take the easiest course, which may be said almost universally to be the wrong course. Much of the aid now given is given to save trouble, and that is not the ideal of Christian charity. And it is much easier to collect pence, or distribute tracts, or, worst of all, give relief tickets, than to help the poor with useful advice in their difficulties, or the sick with personal aid if required, or to inform the proper authorities if anything is wrong with the sanitary arrangements of a house, or if workers have been improperly dismissed.

I was told by a woman of wide experience a short time ago that philanthropic work was still in the condition in which nursing was before the days of Florence Nightingale. In such work we are dealing with sick or weak souls, and we have to learn our work just as much as if we were dealing with sick or weak bodies. We have realized the one, but not the other. I have been speaking of the secular part. But if we look at the more directly religious side we shall find that an immense waste of time and power is going on in Sunday Schools, Mothers' Meetings, Cottage Lectures

and the like. The religious instruction of the worker is all-important, and at present in many cases it can hardly be said to exist. She ought to know the Bible thoroughly, and it is not learnt in a few weeks; she should be able to read and pray with the sick, and this is by no means as easy as it is often supposed to be. If people have been ill themselves they may know something about sick-visiting, but if not they will have to study it, or be content to be ineffective. Those who are inexperienced often worry the sick more than they help them. Sometimes they read more of the Bible than the sick person can possibly take in, or they use prayers which are long and difficult, and often irrelevant. Prayers should always be prepared and studied beforehand, unless the visitor be very sure that she has the power of tactful and wise extempore prayer. And the assurance that she has this should come from somebody else, and not only from her own opinion. It is a good plan to take a Collect, to alter and simplify the words if necessary, and to put in one or two personal petitions. The familiarity of the form and words helps the sick persons to understand, and the special petitions embody the thoughts which are in their minds. Above all it is essential not to weary the patients or to puzzle them, and if it is to be done properly, unless the visitor has great experience, considerable thought and preparation will be required.

There is also room for much improvement in teaching. Too often Sunday-School teachers are chosen because no

one else can be got, or because their presence in the Sunday School is thought to be a good example, or for any reason except that they are capable teachers. There is consequently a very low standard of teaching amongst Sunday-School workers, and it seems to occur to very few of them that teaching is a thing which, at any rate to some extent, may be learnt. For while there are a certain number of people who are born teachers, and a certain number whom nothing can make into teachers, between these two there is a large class who can learn how to teach if they will take the trouble. One good plan is to attend lessons given in the elementary schools, so as to understand what good teaching really is; and occasionally the master or mistress might be induced to give some hints or explanations. At present there is undoubtedly great waste of time, power and opportunity in Sunday Schools, much of which might be stopped if only there were a higher standard amongst the teachers.

Again, Mothers' Meetings, especially in towns, might be far more useful than they often are, if the women were not merely read to, but were encouraged to think and to formulate their opinions. Take, for instance, two of the questions which are being discussed at present, late shopping and the sending of children into public-houses. To those who are engaged in furthering or in opposing legislation on these matters, it would be very useful to know what is the real opinion of the women of the poorer classes whom they concern. And,

further, it would be a great matter to get the women of the poorer classes to consider these questions and to form an opinion on them. It has been said that the difficulty with some of the poor is not that they have bad thoughts, but that they have no thoughts. Much might be done in Mothers' Meetings to give some of the poorer classes subjects to think about if they are backward, and to arrive at their opinion if they are educated and intelligent. A discussion on how to teach children obedience, or truth, or good manners, for instance, is, amongst women who have thought of these things, such as the artizans' wives in our larger towns, more useful than many addresses and exhortations. It would teach everyone, sometimes including the holders of the meeting, a good deal. It is sometimes difficult for women of a more educated class even to imagine the difficulties which beset the minds of the poor. Strange scraps of knowledge often get mixed up with a mass of ignorance and prejudice until the oddest result is produced. On one occasion a worker found that women were afraid to wash the heads of their babies for fear of causing water on the brain. If the worker can only get into touch with the mothers, and draw them out so that they are not afraid to talk, she will have ample opportunity for the right sort of teaching. It is a very good plan to discuss matters of health and sanitation in this way. The poor are very apt to ignore any recommendations made on this subject by those of another class, while if they hear the same

suggestion made by one of themselves they will think it over and often attend to it. They are apt to believe that the conditions of life are different between the more educated and richer women and themselves, and that what may do very well for the former would be extremely bad for them. It is often useless, for instance, to preach the desirability of having the windows open at night to the poor. But, if in the course of a discussion on the need for fresh air Mrs. Jones of the next street should say that her husband put a ventilator in their bedroom windows and that they have found the advantage of it ever since, a considerable effect will be produced. It is, of course, very difficult in many places to get up such discussions and to induce the mothers to take part. But it is well worth an effort.

District-visiting also could be made much more efficacious if the visitors knew something of the sanitary laws, of the conditions of work in factories and mills, of Women's Friendly Societies, trade unions, or the like. And they should know also who are the authorities to apply to if the law is being broken, and how to call the attention of inspectors to evasions of the regulations. In all these matters the person who has some training and experience is incomparably more useful than the amateur who visits the poor with no special knowledge of their circumstances or their needs, and thinks that a shilling or a relief ticket is the way to help them.

We are told that there is nowadays a great dearth of workers, that the young people are not coming forward,

and that the old are left to do the work. One reason alleged for this is that the old do not easily give up their authority and responsibility, or train young people to share it. Another is that girls nowadays have so many possible occupations that they do not care for philanthropy. A generation ago the Sunday School or the District Visitors' meeting was a pleasant distraction in a rather dull life, whereas now classes, and lectures, and games and amusements of all kinds have multiplied so much that the girl does not care for philanthropy. Probably there is some truth in both these suggestions. But it is also true that people are gradually becoming more thorough in all that they undertake, and that much of the ordinary philanthropic work is unattractive to those who know what good work, in whatever line of life, really is. And there is another point. Many of the younger workers when they do take up work take it up in a way which does not conduce to sympathy and kindliness. It has been said that if the older workers were all heart the younger ones are all head, and that while the evils of the old system are great and undeniable the new system tends to hardness. It would be a very grievous loss if for the fervour and zeal of the older workers, for their personal interest in those they visited, and for their self-sacrifice and love, there were substituted any hard and fast bureaucratic methods, however excellent those methods might be. We cannot afford to lose the good points of the old system, which are essential to the welfare of the nation, but we may surely

hope for a new system in which the kindliness and sympathy of the older workers shall be combined with a truer knowledge and a wider grasp.

It would seem that all those who take up philanthropic work should know two things: They should know how best to do the special bit of work which they undertake, and they should know what are the conditions and difficulties which have made that special bit of work necessary. Just as the woman who devotes herself to religious teaching, whether in Sunday Schools, Bible Classes or Cottage Lectures, should both know how to teach and be thoroughly conversant with the Bible and, if she be a Churchwoman, with the Prayer-Book and the doctrines of the Church of England, and also should understand what is the measure of the knowledge and capacity of her hearers, so the district visitor should be at once a kind and sympathetic friend, should have a knowledge of the laws which govern relief, and should be familiar with the conditions of the lives and work of the poor. So also the rescue worker should not only be a woman possessing tact and influence, but she should have that special knowledge of the various Homes and Penitentiaries which will enable her to place the women rightly, and she should have in some degree studied the whole question of what is known as the 'social problem,' its history, as well as its present conditions in other countries and in our own. Everywhere what is wanted is both special and general knowledge, and the question is how to obtain them.

There are many ways in which such knowledge may be acquired. There are sets of lectures given in various places on charitable and social work, organized by a joint committee of the National Union of Women Workers, the Charity Organization Society, and the Women's University Settlement; there are many books and pamphlets from which workers can gain useful information, and in many places there are trained women—Sisters, Deaconesses, or lay workers—who would help a woman who is anxious to learn.[1] But better still is it to have a period of thorough training in one of the Homes and Settlements which already exist in our large towns, and which will, it is to be hoped, increase in number very considerably. For the present probably the opportunities for training suffice because the demand is not great. But if the demand should become greater, more facilities will be required. It might well be worth considering whether the Church could not provide regular training for lay workers as well as for Sisters and Deaconesses. Such training should include a thorough course of religious instruction, sick-nursing, and district-visiting, with lectures on the principles of poor relief, and the workers should be trained to teach, and to give addresses to Mothers' Meetings, etc. Such a course as this, if taken entirely, would probably entail a residence of two years, but a worker who could not afford time or money for this might take a shorter course in one year,

[1] A list of books and pamphlets will be found at the end of the chapter.

or even less time. At the Women's Foreign Missionary Society at Edinburgh, belonging to the Free Church of Scotland, there is a system of training, intended primarily for Foreign Mission workers and therefore suited to their needs. But some such system altered for home work might well be adopted and worked by the Church of England, for the training of lay workers in parishes and the districts of large towns. Training Colleges or Homes might be established in various parts of England, and might be in some cases combined with the existing Deaconesses' Homes or Sisterhoods. It would be well too if certificates were granted to those who had passed through the course creditably, specifying in which particular branch of the work they were most proficient. Among those who might prepare themselves for their work in life by training such as this are the wives of the clergy. Why should not a woman who is going to marry a clergyman go through a course of training before undertaking her new responsibilities? Not only would she do the work which according to general opinion seems to fall to her share more thoroughly and more easily if she were trained, but she would also be far better able to guide and direct the various Church workers in the parish. She could do this both because she would know more, and also because as a trained and certificated lay worker she would have authority.

It will of course be said that there is neither time nor money for such training. Women, we shall be told,

cannot go for a year, or perhaps two years, to a settlement to learn work which, after all, they are doing very fairly well as it is. In this last assertion lies the whole point. If people realized that the work is not being very fairly well done as it is, that even when bad mistakes are not being made, money and time are often being wasted, there would not be so much difficulty in establishing the necessity for training. And it is one of the greatest difficulties of philanthropic work that the mistakes which are made are not at once apparent. If a woman is a bad housekeeper, her weekly books will declare the fact; if she manages her servants badly, the discomfort of the house cannot be hidden; if the children are not well trained, disobedience and misconduct are the certain result. Or if a woman be engaged in public work, her mistakes are soon known to her colleagues and to the public, and she loses the confidence of the electors. But in voluntary philanthropy much harm may be done without its being known, at any rate for a considerable time. District visitors may go on for years seeing their people, and may never learn that the house is insanitary, or that the daughter is working in a mill or factory under improper conditions. Here the mistakes are those of omission, but they are nevertheless mistakes. Or the visitor may be one who believes in doles, and administers shillings and relief tickets, and although the harm done by this may for a time be hidden, yet, in time, the sure harvest of unthriftiness and weakness will inevitably be reaped. And so the

workers go on, believing they are serving God and man, while all the time mistakes are being made which will have dire results, although they may never know of them. But if the mistakes were once realized, we should hear much less of the lack of time and money for training.

There is another thing which such training would teach, and that is, the value of complete truth and accuracy. The untrained worker is often apt to think that there is no particular harm in giving a rose-coloured view of a case, or in passing over in silence certain damaging facts. But it seldom answers; and anyone who has had experience of work and of workers knows well the harm that is done by such methods, and the gain it is to all concerned when it is possible to rely entirely on the information which is received. This is the reason why, when the police are in sympathy with any work that is going on, they are such helpful associates.

It will perhaps be asked whether there is no room for the untrained worker. Certainly there is. Countless women of capacity are doing excellent work, because by long experience they have trained themselves, and have also taken the trouble to learn all they can about the subject. And younger women, who have had little experience, will do good work if they can find a trained woman to work under. All this, of course, applies more especially to town work, for in the country the difficulties are not so great. Yet even in the country there are difficulties, and if the wives of the clergy are to deal with them adequately, they should surely have

had some special training, and should have some knowledge of the wider questions and problems which beset the relations of rich and poor.

One of the best methods open to a woman of training by work is to serve for a time on a public body—a Board of Guardians, a School Board, or the like. There she will learn business habits, and habits of order, she will have to avoid irrelevance, and she will acquire that sense of responsibility which comes of working before the public, and which is a most useful possession. For all kinds of philanthropy some experience of public work is invaluable. It is unfortunately true that women as yet hardly realize this, nor do they realize the great importance of coming forward to serve on these public bodies. Local government work is still looked at askance by many keen philanthropists, and it is often difficult to find women to serve on the Boards which are open to them. They do not seem to realize that work done by these Boards is, if undertaken in the proper spirit, as directly philanthropic as any work can be. As the late Dr. Dale of Birmingham said, 'The man who holds municipal or political office is a "minister of God." We shall never approach the Christian ideal of civil society until all who hold municipal, judicial, and political offices recognise the social and political order of the nation as a Divine institution, and discharge their official duties as ministers of God.' It is in this spirit that women should come forward to serve on public Boards.

And the need for women is very great. Mrs. Tennant, formerly Her Majesty's Inspector of Factories, speaking at the Brighton Conference of the National Union of Women Workers in October, 1900,[1] urged this most strongly. She spoke of the need which she herself had seen for women as sanitary inspectors. 'If the work is to be done,' she says, 'not merely effectively, but if it is to be done at all, every Board should have at least one woman sanitary inspector. In large places like Sheffield, where there is now one woman working, there should be, I would suggest, ten women working. I know a little of the Sheffield workshops. In many cases it will probably be necessary that women should serve on the Boards before women inspectors are appointed. Perhaps it does not strike men as it does women, that women are necessary for this work. No woman of judgment or enlightenment, or of the most common sympathy, could be five minutes on Boards concerning themselves with these matters without realizing that women sanitary inspectors are necessary. It is a point on which I can speak with knowledge. We have to remember that the life of a factory worker or a workshop worker is spent most largely in her factory or workshop, starting at six in the morning and ending at six, or even as late as eight, in the evening; therefore the surroundings of her working life have far more influence upon her condition than can the surroundings

[1] See Report, p. 64.

of her home; and it is important to secure for her a healthy, moral life in the factory and in the workshop.'

I earnestly hope that it may not be long before women are allowed to serve on all public bodies and boards concerned with local government, not only because of the necessity for women members, but because I believe that those Committees and Boards do the best work which consist of both men and women. It is very commonly thought that it is desirable to put women on Boards when there is work to be done which only women can do, or which only women can do effectively, and that this is the only reason for which the presence of women is required. Even this, of course, is far from being the case at present; there are countless bodies and Boards which have to deal with women and girls as well as men and boys, on which women are allowed to have no place. And on all such Boards there is work to be done which women can do better than men, as well as work that men can do better than women. But, apart from this, women have qualities which differ from those of men, and these qualities are useful in the conduct of business. In the introductory chapter I spoke of the special qualities of women—of their sympathy, their quickness of perception, and their ready resource. All these are invaluable qualities, but there is yet another, and that is the refusal to acknowledge defeat. Constantly a woman will not fight, but when she does she fights to the end. It is the translation into active life of the power of

endurance which, as all acknowledge, women possess in a marked degree, and which, in active life, becomes persistence and perseverance. Again, girls are known to be more competitive than boys, and the enthusiasm of women and their power of self-sacrifice are also matters of common knowledge. These qualities have their dangers as well as their advantages, and although the growing sense of honour which accompanies education and responsibility is having a marked effect, with some women the desire to win is still known to blunt the conscience with regard to the means employed. On a mixed Committee, however, the enthusiasm and persistence of the women is needed to encourage and stimulate the men, just as the foresight and reason of the men is needed to steady the women. It is by no means a question of sentiment, as some say, for men are often far more sentimental than women. But it is the man's instinct to say that, as the means are insufficient, the end cannot be achieved, while it is the woman's instinct to say that the end must be achieved, no matter what the means may be. If she has her way unchecked, disaster sometimes follows; if the man has his, nothing is done. I speak, of course, of the types. As men and women work together, each will acquire something of the qualities of the other which will stimulate and improve their own; and so, in the end, not only will mixed Boards and Committees do better and more thorough work, but the men and women who serve on them will be the gainers and the better human beings.

It is, then, for these reasons, and not only because there is special work for them to do, that women should come forward to serve on those public Boards which admit them, and should seek to obtain admission to those which are still closed to them. And for these reasons, also, they should not only study their own special bit of work, but endeavour to cultivate a sound habit of business. 'While a woman is able to do certain things better than a man, she ought to be careful that she does other things as well.' As Mrs. Fawcett says, 'We do not want the sort of woman who, in the words which, I dare say, are familiar to you, thinks that two and two may come to five if she cries and bothers enough about it; we want the sort of woman who will recognise facts as they are, and who will prepare herself by careful and diligent study to do the work thoroughly and well which she undertakes.'[1]

[1] Paper read at the Conference of the National Union of Women Workers, 1900. See Report, p. 60.

BOOKS AND PAMPHLETS ON PHILANTHROPIC WORK.

'The Charities' Register and Digest.' Published by the Charity Organization Society. 4s.

'Rich and Poor.' Mrs. Bosanquet.

'The Standard of Life.' Mrs. Bosanquet.

'Chalmers on Charity.' Edited by N. Masterman.

'The Law Relating to Child Saving and Reformatory Efforts.' 1s. 6d.

'Friendly Visiting among the Poor.' May Richmond. 4s. 6d.

Reports of the Conferences held by the National Union of Women Workers. 1s. each. Brighton Conference. 3s.

Tracts published by the National Union of Women Workers. 1d. each. Subjects: 'Out Relief'; 'Hints for District Visitors'; 'Legal Difficulties of the Poor'; 'Girls' Clubs'; 'Approved Methods of Thrift'; 'Hints on Inpustrial Problems.'

The Reports and Tracts to be obtained at 59, Berners Street.

Report of the International Congress of Women of 1899, edited by the Countess of Aberdeen, 6 volumes., 3s. 6d. a volume: Women in Social Life; Industrial Life; Professions (2 volumes); Politics; Education.

See also for further list of books, 'Englishwoman's Year-Book' for 1901, p. 227.

CHAPTER V

PROFESSIONS

THERE are two objections which are very commonly made whenever it is suggested that girls, as well as boys, should be trained for professions. First, it is said that if, after adopting a profession, they marry, they will either give up their work, in which case all the time and money spent on learning it will have been useless, or they will try to combine the married life with the profession, in which case the home duties will be neglected. And the second objection is, that it is difficult enough as it is to find work for men, and that if women enter the field as well, the difficulties will be still greater.

Now, it is no use denying that there is some force in the first objection. The double future which practically lies before most women in their youth cannot but have an effect upon them. When a man adopts a profession, he knows that he is entering on it for life, and that if he does not work he will want; but the woman who adopts a profession does it often with a half-conscious sense that at any time it may be ended by marriage.

When she is keen about any special subject—teaching or art, for instance—this prospect has but little effect, nor does it much matter when she is actually obliged to earn her own living as soon as she grows up; but when she has no special bent, and when the problem of how to support herself is only likely to occur at her father's death, then the possibility of a marriage which will solve all the difficulties often prevents her from desiring to enter a profession, and her parents from urging her to do so. What is the good, they say, of all the training and expense and effort, if the profession is to be given up in a few years? The reasoning sounds plausible, but there are two things to be said. One is that no good work or good training is ever wasted, and that, even if the woman gives up her profession, she will be the better fitted for life by having had it. The habits of application, of concentration and of regularity which professional training requires will never be out of place in any kind of life, and women will be the more capable of doing, not only their own particular kind of work, but all work, better for the experience they have passed through. It is simply a continuation of their education, which now very unreasonably often ends at eighteen. And the other answer is that we have to consider the numerous cases of women who are left at their father's death unmarried and unprovided for, too poor to live in any comfort, and without any special aptitude or training. These form the army of incapables who besiege the registry offices and employment bureaus, and for whom no

remunerative work can be found. The misery of women who have to support themselves for the first time in middle life is often extreme, and it is infinitely greater than the loss to the parents of the girl's society at home, or than the temporary inconvenience which it may have caused them to find money enough for her professional education.

But, then, it is often urged that women do not give up their professions when they marry, but, on the contrary, keep to them, and that thus the home life is injured. No doubt women do, in some cases, keep to their professions, and, so far as we know, where it occurs the consequences are not what have been prophesied. When a woman has no children, or only one or two, she may, and often does, find it possible to fulfil both sets of duties. A good many women doctors have married, and have had children, and they have succeeded in combining the professional and domestic life. Literature and the higher branches of journalism also are quite compatible with the home duties. Nevertheless, the professional woman who thinks of marriage ought to face the fact that she will probably have to choose between the two lives, and that if she chooses marriage it will mean giving up her profession. And experience shows that this is what constantly occurs. But that she will be the better fitted for marriage by having lived a busy, hard-working life, instead of an idle one, surely admits of no doubt whatever. The uncertainty caused by the double future which is nowadays open to women, therefore, while its force should

be recognised, is not a real objection, or one which should be allowed any great influence.

But the other objection, that women by entering professions will oust men, is one which has an even more far-reaching effect. In one sense it is true, in another it is utterly false. It is true in the immediate sense. If there were no women to do a particular piece of work, it would either remain undone, or be done by men. Much work does remain undone for want of a woman to do it; some kinds of sanitary inspection, some kinds of factory inspection, some sorts of medical work—in short, much of the work which affects women, is of this nature. As has been stated, for instance, by the Health Committee of the Birmingham Corporation, 'There is a great deal of sanitary work which, if it is to be done at all, must be done by women.' And the same applies to many other branches of work in which women can deal with women better than men can. But, then, there undoubtedly is other work which, if it were not done by a woman, would be done by a man, and in this case is it fair to oust the man? There are only two ways in which women will succeed in ousting men from any particular post: they may do so either by executing the work better, or by doing it cheaper. There is no system of protection for women's work, nor does anyone propose that there should be one. The woman simply asks to have a fair field and no favour, to be allowed to offer her work, whatever it may be, for the approval of the public. If her work meets a special need, or if she does it better than a

man, then she will be employed by the public; and why should the public be deprived of the best article or the article it wants just because it is expedient to employ men? If an individual happens to write in a way which pleases readers, editors will employ that individual without regarding the question of sex. The public has a right to the best work it can get, and women should be free to offer their work for its acceptance. On the other hand, if the woman's work be not approved, she will simply not be employed, and she will have to find other work of a different nature by which she may live. But, say the objectors, a man has a family to support, and a woman has not. This is not invariably true, for some men die and leave their widows to provide for their families. But besides this, a woman frequently has other relatives dependent on her, and in any case she has to save for the time when she is ill or superannuated, while the man who has brought up a family may look to his children for support. There are a very large number of single women in England who have little or no private means, and unless they are to be supported by grants from the State—which not even the most ardent opponent of women's labour has yet ventured seriously to propose—they must support themselves; and to do this they must work, and for work trades and professions must be open to them.

But, as a matter of fact, if women do a certain bit of work better than men, or if they are found for any reason to be more suitable workers, it only means that other work will be open to the men. It is not true

that there is only a certain amount of work to be done, as some people seem to imagine, and that if it is done by one set of people there will be none for others. If women were better off, they would require more commodities, and to supply these commodities more workers would be required, and so on. As Mrs. Bosanquet says in discussing this matter, 'How, if this theory were true, can it happen that the work which only employed ten millions of people in England a century ago now employs over thirty millions? According to the theory, two-thirds of our population should be out of work. The answer is, of course, that the increase of population has in itself made more work to be done; every new worker who has come upon the scene has needed to be fed, clothed and housed, and has therefore given employment to many of his fellow-workers.'[1] Work makes riches, and the work of women is no exception to the rule. Idleness is the one thing which benefits neither the individual nor the community.

But then, women are often employed instead of men because they work more cheaply than men, and not because they work better. Is it right that they should undersell men, and so pull down wages?

Certainly not; but, as a matter of fact, women are not always doing the same work as men. Their work is often inferior in quality or in quantity. If so, it is, of course, right that they should be paid at a lower rate. Where this is not the case, women should properly be paid the same wages as men; whenever the work is

[1] 'Rich and Poor,' p. 163.

equal, the wages should be equal also. Women do not wish to work for lower wages than men, but the difficulty is that, owing to the stress of competition, they are forced to take what they can get. And the remedy for the underselling of men by women is not to keep them out of the trades and professions which are now open to them, but to open more.

We find that when women are doing the same work as men for less remuneration, it is due mainly to three causes:

1. Because there are as yet comparatively few occupations open to women, and because men often oppose the employment of women even in some of the occupations which are open to them.

2. Because women are slow to combine and to support each other in the demand for higher wages.

3. Because of the popular opinion that women need less than men.

No doubt all these have their effect, but it is comparatively useless to try and remove the two last until the first has been set right, or to preach that women need higher wages and should combine to demand them until it is possible for them to obtain them. For what is the reason why women are crowded into a few occupations? It is because they are at present excluded by rule or by tradition from the more highly paid professions or branches of professions and posts, and that therefore women of first-class ability can only get posts which carry with them comparatively low salaries. A man of first-class ability has open to him the highest

positions in all the professions, in trade, and in great business organizations of all sorts, and he can therefore command his price. But although a woman can in some professions, as in that of letters or in the drama, hold her own with men, she is still debarred from many others by rule, prejudice, or sometimes by her own want of enterprise. In some cases, as in the medical profession, the opposition is just passing away. It is becoming evident that if women succeed as doctors, as they are undoubtedly doing, it can only be because there is a demand for them; for the public will not employ bad doctors out of charity, or even from a desire for the advancement of women. Nor is there, from the point of view of propriety, anything to be said against the medical profession for women which could not be said with still more force against the nursing profession. Sir Thomas Smith, F.R.C.S., speaking at the annual meeting of the School of Medicine for Women in 1900, made a most interesting statement as to his change of opinion in this matter. He said that in former years he had objected to women surgeons, and had once even gone so far as to refuse to meet one in consultation. But he had been led to change his views, and was now an advocate for them on these grounds: first, because of the smallness of their hands; secondly, because of their ready resource; and thirdly, because of their familiarity with the use of the needle and thread.

But it is needful, if women are not to undersell men, that they should adopt yet more professions or branches of professions and trades, so that a really capable

woman should be able to choose what shall be her occupation.

Why, for instance, should women not be employed in the higher branches of the Civil Service, and far more largely than they are as accountants? If many women qualified for this profession, the Institute of Chartered Accountants could not long continue to close its doors to them. There are already a few women architects; why should not there be more? Or why should women not take the more responsible posts in business or in journalism? Again, there are many openings for educated women as managers of steam laundries. At present complaints against laundries are frequent and various. In many cases the hours are too long and the conditions insanitary, the tone of the workers is low, and the washing very poorly done. There would seem to be great scope here for really educated and capable women.[1] Or, again, there seems to be arising a real need for competent women to act as managers of factories which employ women and girls. In this case a woman would have to learn the work, and to go through the mill herself. But a really capable woman with good health will have little difficulty in this, and as manager of a factory she would have a post of great interest, great responsibility, and very fair emoluments.[2]

[1] A certain number of women are already employed as managers of steam laundries, but so far educated women do not seem to have taken any great advantage of the openings.

[2] There is now one woman stockbroker, and it would be well if there were more, for women, with small amounts to invest, would often consult a woman when they will not consult a man

Women are already prospering as gardeners, and greater advantages will probably in the future be taken of openings which already exist. A new experiment is being tried now which has good promise of success. It is intended that several women, who have each qualified in some branch of gardening, should live together in the suburbs, and undertake the laying out and supervision of flower and vegetable gardens, conservatories, and so on. By this means women may earn a good livelihood, and the artistic beauty of suburban gardens will be very considerably increased. As chemists, too, women might do more work than they do at present. They are well fitted for dispensers, and, if they will qualify, can obtain work either as managers of their own shops or as analytical chemists. Comparatively few women have taken up the work, but if, as seems possible, managers of factories should take to employing analytical chemists for the improvement of their trade, women might well hold some of the posts. There is, we believe, plenty of room for development and invention in this work in England. Again, as booksellers women would do well, and in the bookbinding trade they are already making their way, although with some opposition.

I have no desire to enter into the vexed question of the comparative abilities of men and women; it is a point on which those who live at the end of the present

stockbroker; but as the Stock Exchange is at present not open to women, it is difficult for them to carry on the business satisfactorily.

century will know more than we do. All that can be asked is that women should have the opportunity to exercise and develop their powers, and that the public should be the judge whether those powers are sufficiently great to justify the employment of women. If they are, and if women can command occupation in the higher branches of the professions, the difficulties as to the salaries of women will cease to be as acute as they are now.

The same holds good of trades. The opposition to women which exists in certain trades is very short-sighted, because it is only by admitting women to all the trades for which they are fitted, and by furthering their admission into trade unions, that we can stop the present overcrowding in a few trades, and the low wages of women. It is no doubt true that on all subjects connected with labour women are still much in need of education, that in all classes they show a disposition to consider the question from their own individual point of view, and that thus they are often led to undersell each other. As I have tried to show, this is largely the result of the present conditions of women's labour; but when all allowance has been made for this, it must be admitted that women still have much to learn as to the selfishness of underselling. The men have learnt it, and the women must do so. In 'The Standard of Life' Mrs. Bosanquet narrates[1] how certain employers advertised for a woman to take a situation at a salary which was named. Three were selected and interviewed. All, apparently, were suitable, and it occurred to the em-

[1] 'The Standard of Life,' p. 45.

ployers that they might lower the salary. 'Number one was summoned again, and offered the post if she would take it at a lower salary. She had no time to consult the others or to think it over; but she had a definite standard of what women ought to receive in order to live an efficient live, and she refused the offer. Number two was summoned, and returned triumphant; she had a lower standard, and had accepted the lower salary, and had thereby done her share towards lowering the standard for other women. There was, of course, no reason why any of the three should have taken the lower salary, if they had all had the same standard; but they had not, and, in consequence, the rate of wages in that particular post was lowered.'

In the matter of underselling the women who wish to make a little pocket-money are great offenders. In all classes they will do work at a low rate because they can afford to do so, forgetting that by their action they are compelling other women to work for the same low pay, and that it is a pay on which they cannot subsist. There are journalists who work for a low rate of pay, just as there are poor women who take in needlework at a cheaper rate than their fellows, and they are alike making life more difficult for other women. Grinding need may excuse such a course, but many of the women who do it are only desirous of adding to their already sufficient incomes.

It is curious to compare the indifference of women in this matter with their kindness to each other when sickness or sorrow is in question. It is not selfishness

in most cases which leads them to undersell, but want of knowledge and of thought. Consequently, it is probable that when women have once realized the great cohesion there is between all classes and individuals, they will cease to undersell each other, for they will understand that the action of each person affects the whole mass; that if anything is obtained below its value, somebody must pay; and that if injustice is done, somebody must suffer. And when they understand this, the natural kindliness and unselfishness of women will assert itself.

On the other hand, there is no truth in the contention that rich people should not work for money at all, but should leave paid work to those who have to earn their living. So long as women work for the proper wages, so long they have a right to sell their work. The public ought to have the best article, and if women can supply the demand, the question whether they are rich or poor should not be considered. What is wrong is that the well-to-do person should bribe the employer, either by working for nothing or for too little. So long as this is not done, so long is it right that the person who can supply what is wanted should do so.

The whole question of professions is still one of considerable difficulty to women. They are on their trial, and everyone of them knows it. In the teaching profession their position is well assured, in the medical profession it is becoming so; but in others they are met by doubt and suspicion, and their failure does not affect themselves alone. For a man, failure is simply

his own failure; if a woman fails, people say, 'Women are no use.' This is almost inevitable until the transition period is over, and until it has been ascertained what are women's powers. Meanwhile, the more new openings that can be made for women, the sooner shall we pass through the period of doubt and suspicion on the one side, and of self-assertion and self-consciousness on the other. It is stimulating to women in one sense to feel that they are pioneers, and many a woman who is inaugurating a new profession is encouraged and strengthened by the knowledge that, not only her own advantage, but that of women generally, will be insured by her success. Yet there is the other side also. To get on in a profession is hard work in any case; it is doubly hard if there is added the knowledge that failure will mean a set-back to the whole development of women's work. If a woman fails to write well, or sing well, or act well, or teach well, the inference drawn is simply that she is incapable, not that women should not be singers, or actors, or writers, or schoolmistresses. But if a woman-doctor makes a mistake, or a woman-inspector gets into trouble, it is at once said that women should not be doctors or inspectors. Hard work, courage, and wisdom on the part of the women, and patience and wide-mindedness on the part of the public, are the only remedies for this state of things, and the more they are developed, the sooner shall we discover what is the true place of women in the world.

CHAPTER VI

RECREATION

IT has been said that whatever recreation fits a man for his work is right, and whatever unfits him for it is wrong. Recreation is like time: there are those who have too much, and those who have too little; but just the right amount seems to fall to the lot of very few. If the work to be done is to be of the best quality, there is no doubt that recreation of some sort is required; and it is equally true that if recreation is really to be enjoyed, work is essential. A man of leisure once saw a hard-worked friend starting for his holiday. 'Look at him,' he said; 'how he's enjoying himself! I have a holiday all the year round, and don't enjoy myself a bit.' There is no doubt that the person who wishes to enjoy recreation must first know what it means to work; and that those who, like many women, have a holiday all the year round, know but little of the pleasure that can be got out of either work or play. Now, recreation may be of many kinds; it varies with the individual, it varies with age, and what is recreation to one person is often hard or wearisome work to

another. There are people who after a severe day's work are rested by going out to dinner, and there are those to whom it is only an additional fatigue. There are people who are rested by reading a novel—a good one if it can be obtained, but at any rate a novel—just as there are many who look upon the perusal of even the best novel as a bit of unpleasing work. Many people are refreshed by the hardest physical exercise, while others think that a satisfactory rest is only to be attained by lying under a tree without a book. It is the ideal of some to get on to the top of the Alps, others have been known to have neuralgia in the healthiest parts of Switzerland and to lose it in a town on the plains of Lombardy. Only one thing is necessary to recreation, and that is not to be bored. 'When I'm bored, I'm ill,' said an eminent statesman; and it is a well-known fact that boredom does actually depress the vitality, while pleasurable recreation stimulates it.

But if recreation, and suitable recreation, is essential to health and vigour, it is desirable to have as many forms of it as possible, so that if one fails there may be others to fall back upon. As we advance in years, the recreations of youth become impossible or lose their power of amusement, and in middle age people often find themselves with little power of real enjoyment. Now this is a great mistake. The power of enjoyment ought never to be lost: the things we enjoy may vary, but the power to enjoy ought to be retained. It is necessary, therefore, to multiply as much as possible our

forms of enjoyment, so that we may not really be dependent on any one of them. And it is for this reason that the great prevalence of games of all sorts in the present day has its drawbacks, as well as its advantages. The advantages are manifest, especially in the case of women; for not only do games increase physical health and strength, but they develop the sense of fair-play, of honour, and of good-fellowship, in which women are still said to be deficient. Yet the complete absorption in games which besets some women has its drawbacks, because it prevents them from developing other forms of recreation, possibly more old-fashioned, such as drawing, working, or even reading. For these physical strength is not essential, and in the lives of most women there come periods when the bodily vigour is low, and in any case they have to look forward to middle and old age. It is well not to be so absorbed by the athletic side of recreation in the years when it is possible as to make no preparation for the years when it must stop.

And there is another disadvantage in the present prevalence of games: it is the incessant talk about them. Young women now talk athletic shop as much as do young men, and they talk not only of the games they have played and can play, but of all other games as well. This has a twofold disadvantage: it makes them dull, and it takes away from men the inducement which formerly existed to talk sometimes of other subjects. In the days when women talked of other

things besides games, there was some reason for the men to do likewise. Now there is none, and the result is that a certain number of people will enter middle life capable of talking little else besides athletic shop, than which few prospects can be drearier.

We shall no doubt be told that, although many of the games which please in youth cease to do so in middle age, there is one which does not, and that is golf. This is true, and many people who have ceased to desire very vigorous exercise may well be grateful for golf. Yet even this game has its snares, for it sometimes absorbs its devotees to such an extent that they abandon all other pursuits—even travel—for its sake. Men do so more than women, which is probably not because women are saner, but because a man can induce his wife to remain for weeks at a golf-links, even if she is no player, while the woman would get small encouragement for such a proposal from a non-golfing husband.

And, besides the games, there is bicycling and there is walking. The great development of bicycling has been well-nigh an unmixed boon to mankind. It provides a means of air and exercise for the dwellers in towns, it enables people to see distant friends and scenes, and it has been a more potent factor than perhaps any one other thing in the development of women. But it really seems in some cases to have almost destroyed the power of walking. Now, really to enjoy the country it is necessary to walk. Ardent cyclists deny this, and point out that they can cover miles where the

walker covers furlongs, and that the extent of country they see is not to be compared with the circumscribed limit of even a long walk. That is quite true. It is also true of an express train, with the difference that in the train the steering is done by somebody else and the passenger can look out of the window. To know the country, it is necessary to leave the high-road and take to the fields and woods and lanes, and to have the power of pausing at will to observe and admire. It was said once of a great lover of the country that she could see more in six inches of hedgerow than most people could in a whole countryside. And the love of the country and country sights and sounds which is produced by such quiet, watchful observation is just that quality which is helpful as age comes on and the power of active exertion lessens. 'There's night and day, brother, both sweet things; sun, moon and stars, brother, all sweet things, likewise a wind on the heath.'[1] Nature never fails those who have learnt to rely on her, but she requires knowing first. And with this knowledge comes an ever-increasing interest and delight in all the active pursuits connected with nature, and chiefly in all forms of agriculture and gardening. 'These are not hindered by any extent of old age, and seem to me to approach nearest to the ideal wise man's life. For he has to deal with the earth, which never refuses its obedience, nor ever returns what it has received without usury—sometimes, indeed, with less, but gener-

[1] Borrow's 'Lavengro,' chapter xxv., p. 116.

ally with greater interest. For my part, however, it is not merely the thing produced, but the earth's own force and natural productiveness that delight me. For having received in her bosom the seed scattered broadcast upon it, softened and broken up, she first keeps it concealed therein . . . next, when it has been warmed by her heat and close pressure, she splits it open and draws from it the greenery of the blade. . . . Nor is it only in cornfields and meadows and vineyards and plantations that a farmer's life is made cheerful. There are the garden and the orchard, the feeding of sheep, the swarms of bees, endless varieties of flowers."[1] As a recreation for middle life and old age, gardening is unequalled, and we need not be ashamed of following in the footsteps of Cicero.

The one recreation which is desirable for all men is that of reading, and certainly, if we look at the multiplicity of cheap books which now stock the shops and bookstalls, it would seem as if every human being in England were a born reader. Nevertheless, there are still many who look upon books as strange monsters which must be treated with respect, or as things of which a certain number ought to be got through in a year. There are people, no doubt, who cannot read, who seem physically incapable of getting through a book; and there are, on the other hand, the born readers, who seem to know the contents of a book by looking at the

[1] 'Two Essays on Old Age and Friendship.' Translated from the Latin of Cicero by E. S. Shuckburgh. P. 75 *et seq.*

back of it, and to whom, short of blindness or a desert island, life without books is inconceivable. But between these two are countless persons, most of whom could, if they wished it, make reading a real recreation and pleasurable occupation. Books should be looked upon as we look upon persons, as each possessing a separate individuality and each able to give us information or amusement. And in one way books have an inestimable advantage. They cannot assert themselves; they cannot appear at inconvenient moments, and insist on being attended to. Books are the most generous and unexacting of companions.

That this is not the general opinion, however, is proved by the way in which people will listen to lectures on subjects in which they are interested, and will never think of trying to obtain any information from books. This is partly, of course, because of difficulties often made by parents about buying books for their daughters, but it is also because it is always more trouble to read and think about a subject than it is to go and hear what somebody has to say. The lecturer may be attractive, the matter easy to lay hold of, and there is generally some discussion afterwards among the hearers. The result is that people go away with a certain amount of information which they have obtained with no trouble and next to no expense, but which they do not proceed to follow up in any way whatever, and which therefore in time entirely disappears. Lectures and addresses are most useful things, and often awaken

new interests and start new ideas. But they are only the means to an end, and not an end in themselves; and if they are to do any good, it is really necessary to read. And why should people fear the trouble it will give them to learn really to read any more than they fear the trouble it will give them to learn a game? There are people who hate all games, just as there are people who cannot get through a book; but there are many more who, if they took the trouble to learn, would find both games and reading a very pleasant form of recreation.

Of course, the great thing is to read intelligently, because the subject of the book is interesting, not because it is a duty. The young lady who promised to spend half an hour daily in self-improvement and was found reading an encyclopædia of the year 1820, though her task may have been useful as self-discipline, was not learning to like reading. If people would find out what subjects interest them, and then read books about those subjects, they would learn to realize the truth of Mr. Balfour's dictum that 'whatever else life may be, so long as we have good health and a good library, it can hardly be dull.' Bacon says that we should read 'not to contradict and refute, nor to believe and take for granted, nor to find talk or discourse, but to weigh and consider.' Which is excellent advice, especially for women. But a good many books have been written since Bacon's time, which, had he known of them, might have induced him to add 'and for recreation and refreshment' to his list.

Certainly if in Bacon's time people read in order to 'find talk and discourse,' they do so tenfold more now. And it is hardly a thing altogether to be blamed, for although to read only to find talk may be reprehensible so far as reading is concerned, the talk it produces is often better worth hearing than on other subjects. Talking is a form of recreation common to nearly all, and to some it even becomes an occupation. Yet it is curious to notice the difference of opinion there is upon this subject. Some people would say that to talk well is only less important than to live well, while to others talking is merely a synonym for waste of time. But, putting aside, of course, all forms of bad talk, scandal, and the like, it is difficult to see why talking is any more reprehensible than any other form of recreation. If talking is one of the things which fits people better for work, then by all means let them talk—talk well, if they can, but in any case talk. With the young in most cases talking is a necessity. Perhaps the middle-aged and the old are apt to forget that talking is the means whereby in youth the wits are sharpened and opinions are formed. To those who are growing up with an increasing sense of intellectual energy and vigour, talking is as necessary as are games to those who are developing physical energy. It is simply a healthy manifestation of life. But this kind of talk belongs to youth; in later years people talk, as a rule, not so much for instruction or to develop their powers as for amusement. And here people at once begin to

differ. Just as an ardent fisherman will flog a river contentedly without result for a whole day, while others are only satisfied if they land one or two salmon, or at least catch a basketful of small trout, so some talkers are bored without fresh lights on life or epigrams, while others go on happily on the thinnest possible fare. Of course, a good deal depends on the subject. There are the obvious and uninspiring ones which are allotted, whether rightly or wrongly, to the two sexes—money and wine to the men, households and dress to the women; and there are others which are fairly common. There is, for instance, the ever-recurring subject of other people. It is a difficult one to manage rightly. It is easy to be dull, and it is easy to be ill-natured, but to discuss one's acquaintances and friends, and to be neither, is a hard task. It can be done, no doubt, and done brilliantly, but people are apt to fall, on the one hand, into dismal abysses of dulness, catalogues of whom they have met, and where and when, what relation they all were to each other and the like; or else into possibly clever and generally ill-natured personal comments which, except in the hands of the very few, only resemble photographs which are out of focus.

For some kinds of conversation, knowledge is not essential, and some most refreshing and exhilarating talks have been known to occur between persons who were almost wholly ignorant of the subject they were discussing. We remember once having heard a great statesman and a great divine conversing about the

limits of space and the courses of the stars with a wealth of brilliant conjecture and assertion which delighted the listeners, but which would not have been forthcoming had either of the speakers known more than the rudiments of the subject. The requisites for good conversation are general intelligence, rapid perception, ready illustration, well-chosen words and unselfishness; and if anyone is possessed of these qualities, and can find others who possess them also, then 'whatever else life may be, it can never be dull.'

General conversation is, it would seem, less well understood in England than elsewhere. It really appears to be thought ill-mannered. Many people must know the despair with which, just as an agreeable conversation has begun among two or three at a dinner-table, they hear their neighbour interpose in a low voice with a remark about the weather or the unpunctuality of trains. As Mrs. Gaskell says in her charming essay, 'Company Manners,' 'You do not go into society to exchange secrets with your intimate friends; you go to render yourselves agreeable to everyone present, and to help all to pass a happy evening.' Women are peculiarly well fitted for general talk, for even when they cannot—or think they cannot—take a leading part, their quickness of perception makes them good listeners; and in general conversation an appreciative listener, who can come in occasionally, like the wind instruments in an orchestra, is quite as essential as a good talker. But people still seem to prefer a

series of *tête-à-têtes*, which certainly have their own merits, but which, except with a very few people, rarely possess the peculiarly stimulating and invigorating effect which is produced by good general conversation.

There is one difficulty with regard to recreation which has come into prominence during the last few years, and that is the question of the observance of Sunday. It cannot be denied that in various ways the old idea of Sunday has very largely disappeared. The rules against work or amusement which bound even the less religious of our forefathers have more or less given way, and there is at present no really logical idea of what Sunday ought to be. In old days it was often dull and cramped—it was a fast, and not a feast—and in consequence it was often disliked. Now there is a growing tendency to make it into little more than a material feast—a day only of enjoyment and amusement. Those who are working hard six days a week must, it is said, rest and enjoy themselves on one day, and why should it be wrong to do on Sunday what it is right to do on Saturday? And if it is right to skate or play tennis or chess or billiards on Sunday, why is it wrong to play cards? 'Of course,' people continue, 'we know that there is a feeling against cards which does not exist about other games; but it is merely a prejudice, founded on nothing reasonable, and therefore should not be heeded.' And, accordingly, card-playing on Sunday, like other forms of amusement, is greatly on the increase, and now goes on in

houses where twenty years ago the mildest games of draughts would have been forbidden.

It is not easy to meet these assertions, or to lay down any broad and definite rule. The old hard-and-fast rules have all been broken and cast away, perhaps rightly, and it is only by really entering into the spirit of Sunday that it is possible to make new ones. It is probably no worse to play cards than it is habitually to spend a great part of Sunday in bed, or to employ it in reading the Share Lists, or in eating a larger dinner than usual. All these things appeal to different classes of people, and so far as they are allowed to interfere with what is the great object of Sunday, so far they are wrong, and no amount of argument and explanation can make them right. For it is clear that Sunday is a day part of which is to be spent in the worship of Almighty God, and that if a Sunday is not so spent, then the strength and refreshment is missed which otherwise would have been carried on into the week, and would have lightened its worries and its work. This strength and refreshment come from passing a period of time in forgetfulness of worldly cares and amusements, and in meditation on the things belonging to the invisible world. And it would seem not only that certain hours on Sunday should be set aside for such meditation and worship, but that the atmosphere during the rest of the day should be in harmony with them, and that no occupations should be engaged in which are so engrossing as to pursue those who take

part in them with haunting and absorbing thoughts into the very presence of God.

And, then, it must be remembered that as Sunday is to be a day of rest for all, it follows that, so far as is possible, the rest of one person should not involve the work of another. It is, unfortunately, inevitable at present that the rest and recreation of some people should involve the work of others. The multitudes of our large towns must, if possible, get away into fresher air and more peaceful surroundings, and this cannot be done without work on the part of those who have to manage the transit or make arrangements for the entertainment of the travellers. Here it is only very careful organization that can help, but much may be done by those in command to insure to those who are forced to work leisure for rest and worship. And in the case of the individual there are countless ways in which, by a little exercise of thought and self-denial, things can be avoided which will give trouble and work to others, and rest can be assured to them also.

Thirdly, all those things should be avoided which may give reasonable cause of offence to others; and here, of course, the difficulty lies in the interpretation of the word 'reasonable.' People formerly thought, and perhaps some think still, that to sew on a button or mend a torn gown on Sunday was wrong. But this idea is based on a total misunderstanding of the idea of the Christian Sunday, and on a narrow interpretation of the Jewish law. And it is to be carefully distin-

guished from the objection, for instance, to cards on Sunday, which is based on the theory that Sunday ought to be different from other days. The one was an unreasonable idea, founded on error; the other is a conviction deserving, at any rate, of respect. And because people have rightly rejected the idea that it is wicked to do a piece of work if emergency arises, it does not follow that they will be equally well advised in doing away with all the rules which separate Sundays from other days. The two things stand on a different level, and are not to be compared. Therefore, while it may be that all these new Sunday occupations are not in themselves wrong, it is well to remember that there are many who may be misled by any laxity in this matter into taking a still laxer view themselves, and may in the end drift away entirely from religion. Those who feel that the religious idea of Sunday is paramount in their own minds may no doubt take part in very secular enjoyments harmlessly, but those same secular enjoyments may so lay hold of other individuals who have no very deep sense of religion that they may destroy even the slight knowledge of good which they possess. And if so, it is difficult to see how those who have encouraged the laxity are to escape the condemnation pronounced on him who maketh his brother to offend.

It may be said that this is not a matter specially affecting women, but that it concerns all. Nevertheless, in a matter of this kind women have great influence; they can, by bringing up their children with the right

ideal of Sunday, insure that when they grow up they shall at any rate understand what Sunday may be; and they can, by formulating for themselves a definite conception of Sunday and acting upon it, considerably affect the opinion of those with whom they come in contact. The whole subject wants consideration, for it has hitherto been treated with far too great indifference, and things have accordingly been allowed to drift. Women who possess both strong personal religion and common-sense can, if they choose, confront and solve the difficulties, and can place before people a new theory of Sunday observance which shall insure rest and recreation and also conform to the Christian ideal.

CHAPTER VII

FRIENDSHIP

'MAKE up your minds to this. Virtue (without which friendship is impossible) is first, but next to it, and to it alone, the greatest of all things is friendship.'[1] Now, although it is true that these words were written about men, it is obvious that since the relation exists also amongst women, what is said generally about friendship applies to them. People sometimes speak as if friendship between women were a new thing, and it may be that owing to the facilities for meeting many and different kinds of people, to the greater freedom of women, and to the later age of marriage, friendships between women are more common than they were; but that they always existed there can be little doubt. Certainly in the eighteenth century there were many instances of them, and it is curious to notice the combination of strong expressions of affection with the very ceremonious address in use at the time. Mrs. Thrale and Miss Burney, for instance, wrote to

[1] Two essays on Old Age and Friendship, translated from the Latin of Cicero by E. S. Shuckburgh, p. 210.

each other constantly as 'Dearest Madam,' or 'Dearest Burney,' and Richardson seldom allows Miss Howe and Clarissa to call each other by their Christian names. Yet in all their letters they use the warmest expressions of love, and she would be an exacting friend who was dissatisfied with Mrs. Thrale's words: 'Adieu, dearest, loveliest Burney. Write to me kindly, think of me partially, come to me willingly, and dream of me if you will; for I am, as you well know, ever yours, H. L. T.'

Capacity for friendship varies like capacity for love, although this is a fact which some people are slow to recognise. It has been said that while men and women are quite ready to admit that they are not great artists, or great musicians, or great poets, they do not like to believe that they cannot experience in its fullest sense the height and depth of the passion of love. And therefore when it is presented to them, as it was, for instance in the 'Browning Love Letters,' in its most ideal form, they are apt to cavil and criticise and talk of exaggeration and unreality. The fact is that there are people who have little capacity for love, just as there are people with little capacity for other things; but this does not prove that the greater capacity is exaggerated or unreal. And, like other powers, it can be cultivated and increased where it is deficient, and trained and disciplined where it exists in full abundance. Undoubtedly it has its dangers and its extravagances, but these are the result, not of too much love, but of

love wrongly balanced and proportioned. No one has ever exceeded—or, indeed, ever reached—the love described in 1 Cor. xiii. There can be no such thing as excess of love in its highest form. But it is the quality of all others which needs watchfulness and discipline, for it is the one in which selfishness most readily finds a home, and many of the feelings which call themselves love could find no place in St. Paul's description.

I am speaking here only of friendships between women, and I leave aside altogether the vexed question of friendship between men and women; that friendship which undoubtedly is often found in marriage, and which in special cases may exist outside it, although much that goes by its name is often but a spurious kind of undeveloped, half-recognised love. But amongst women there are friendships of all kinds, from the ardent and romantic attachments of the very young, which often only last until the husband appears, to the tried and strong love which unites many older women, and which comes next to marriage in the power of making life happy. It is worth while studying how to acquire the capacity for forming such ties as these, and how to strengthen them and knit them together when they are formed.

Most friendships probably begin with the mysterious attraction which draws men and women to one human being out of many, which it is difficult, almost impossible, to define, but which is none the less real.

Next to this comes the time of gradually increasing intimacy, of study and appreciation of character, of giving and demanding sympathy and understanding. At first, as one begins a friendship, one feels as one who is cutting open the leaves of a new and delightful book, or who looks down from a height on a beautiful land: all is attractive, but all is still unfamiliar. Yet who shall say that this is better than the time when the words of the book have become part of the daily thoughts, and when, although every nook and corner of the country has apparently been explored, yet new wonders and new beauties are discovered every day?

But these are the successes. What of the failures, and why do they exist? Whence come the quarrels, the broken friendships, and the bitterness which is so often felt by women who think that they have found a tried and true friend, but who discover, after some months, or it may be years, that they have been mistaken? Considering that these things occur, and occur often, no one can wonder that the world is sometimes cynically incredulous as to the capacity of women for friendship.

In discussing friendship, Aristotle[1] says that while love is a feeling, friendship is a habit or trained faculty, and that it is so because it implies purpose, the intention to love. Friendship requires long and familiar intercourse: a wish to be friends may be of rapid growth, but not friendship. He says that friendship

[1] Nicomachean Ethics, Book VIII.

is of three kinds: it consists of the love of the good, of the pleasant, and of the useful; and whereas it is possible for bad men, or good and bad men, to be friends for the last two motives—that is, for pleasure or profit—the first motive, love of the good, is only possible between good men, and this is friendship in its strict and primary sense. But where either of the other two motives is the only cause of friendship, quarrels often occur, because the friends are not getting as much pleasure or profit from each other as they expected. It is not the other's self which the friend loves, but the profit or the pleasure he gets from him. Therefore such friendships are easily dissolved, for if the persons cease to be useful or pleasant to each other, their love ceases. If, however, the friendship be based on love of the good—that is, of the friend's character—and on the common love of virtue, then the friendship will last as long as the character, and that is enduring. And in such friendships the pleasant and the profitable may find their place also, provided the primary motive be love of the good.

But, it may be said, what has this ancient philosopher, who wrote about men, and who never even alludes to the friendship of women, to do with us now? Surely this abstract of his views is somewhat out of place. Yet I think we shall find, if we consider these views, that there is a strange resemblance between the reasons given by Aristotle for the instability of friendship and the causes which make friendship

insecure now. Plenty of women are content to let friendship consist in mere feeling, and would be surprised, and possibly rather bored, if they were told it must be disciplined and made into a habit or trained faculty; many people are loved, not for their characters or for themselves, but either because they are pleasant and amusing, or because they stimulate, help, sympathize with and understand their friends; and what Aristotle calls love of the good, and what Christians may perhaps call the hunger and thirst after righteousness, is often not so much as thought of. Yet nothing is more certain than that a feeling founded upon anything else is not friendship at all, but a mere imperfect imitation of it; and that if it breaks down, as it probably will, no one ought to be surprised. Its failure is not a proof that friendship is impossible, but simply that people have never taken the trouble to understand what friendship really means.

Now, it is difficult to analyze these qualities, and perhaps even the attempt to do so may appear to be absurd. Nevertheless, it may be worth while to try, because by some the difficulties are very keenly felt, and it is well to consider them. Many friendships—perhaps it would be true to say most friendships—begin, as I have said, with the attraction described by Montaigne: 'I loved him, because it was he; because it was I.' This attraction is inexplicable, it is found sometimes on one side only, it cannot be produced at will, it is sometimes almost instantaneous. Those who possess the power of

feeling it rapidly cannot imagine friendship without it, those who have it not mistrust so rapid an intuition, and would define true friendship as a plant of much slower growth. But, as a matter of fact, both methods are possible, and both have their advantages and drawbacks. Those who are attracted slowly are no doubt so far the gainers, in that they have time to decide whether the friendship will prove to be a lasting one while they are actually experiencing the gradual growth of the attraction. Perhaps, therefore, they make fewer mistakes than those who are attracted rapidly. The latter are undoubtedly often drawn to persons with whom a close and true friendship will prove to be impossible, and with them the will can only come in after the attraction, when it is necessary to decide whether to allow it to take hold and develop. In their case the difficulties are greater, the chances of mistakes more. Yet the power of rapid intuition is a great gift, and the fact that it is attended by dangers should not cause it to be undervalued. Those who are rapidly attracted will be liable to make mistakes, it is true, but those who only understand slowly may miss making friends. It is a question of temperament, and everyone must act for the best according to their own.

Sometimes it is said that friendship can only exist when friends think alike on important matters. But, on the contrary, experience seems to show that they may differ on all kinds of subjects—on politics, even on religion; that they may happily go on 'talking on

moralities, theological philosophies, arguing copiously, but, *except* in opinion, not disagreeing,'[1] provided only they both possess the quality which is the basis of all true friendship, the desire for righteousness. If this exists in both, differences of opinion will tend to diminish and disappear. And if both persons recognise this quality in their friend, they will experience the admiration which is the second requisite of friendship.

By admiration I do not mean merely hero-worship, the quality which often exists in natures which have great capacity for friendship. Hero-worship is very common amongst girls, and it is often productive of great good, as also of some harm. But the fact that it sometimes becomes very silly ought not to condemn it, but rather to show the need of guidance and restraint. At its best it is a very unselfish feeling; it gives much and demands little, the natures which are capable of it are often among the noblest, and they receive from it a stimulus which they acquire in no other way. To discourage it and to laugh at it is dangerous. But it needs, above all things, to be carefully watched; it is necessary to restrain the expression of it with some severity, and to strive by every means to inoculate it with reasonableness. Thus only can it become a force which will strengthen and invigorate the whole nature. Otherwise it will degenerate into the silly, blind, and most tiresome feeling which impels one person to put another on a pedestal, and to pro-

[1] Carlyle's 'Life of Sterling,' p. 93.

ceed, for no obvious reason, to adore. The object of this affection has often never wished to excite such a feeling, and it is not her fault when the inevitable disillusion follows. Nevertheless, she is often blamed, and called disappointing. Reasonable and controlled hero-worship often develops into true friendship, silly adoration only has a disastrous effect on those who feel it, and on those, and there are such, who encourage it.

But true admiration means the recognition of high qualities, especially of character, and such recognition and appreciation necessarily lead to the friendship for the sake of good, the enduring friendship, which Aristotle praises. And, further, this admiration should be cultivated and encouraged, though not, of course, blindly, for all men and women have faults, and it is wisest to acknowledge it. But although friends may know, they should not dwell upon the faults of the other; rather should they dwell upon and so encourage their gradual disappearance. And by turning the thoughts to admiration of the good qualities rather than to criticism of the bad, there will be avoided that subtle half-conscious irritation at slight errors and tiresome ways which in some cases is allowed to exist unchecked until in the end it actually destroys love. Those who have experienced it know how surprisingly this kind of irritation yields to discipline and repression.

But the matter becomes more difficult when it is a

question, not of slight errors and tiresome ways, but of some graver faults. There are such cases. If we love and admire what is good, and the good becomes bad, how can we continue to love and admire? The answer probably must vary with each individual case, for much depends on the person who has not committed the fault, and much depends on the nature of the fault itself. Probably friends should go very far in the effort to help each other in such cases. If our friends had lost a fortune, we should naturally do what was possible to help them to regain it, and it is surely even more important to help them to regain their goodness of character. Yet there may be cases in which it is impossible. Treachery, for instance, may rightly sever friendships, for trust is of the essence of any true friendship, and without it the relation is impossible. We can get no further in this matter than Hawthorne's words in 'Transformation': 'Believe me, when a human being has chosen a friend out of all the world, it is only some faithlessness between themselves, rendering true intercourse impossible, that can justify either friend in severing the bond. Have I deceived you? Then cast me off. Have I wronged you personally? Then forgive me if you can. But have I sinned against God and man, and deeply sinned? Then be more my friend than ever, for I need you more.'

There is one very dangerous rock in the course of friendship, and that is the question of advice. It is well to be chary of giving good advice, even when

it is asked for; certainly it should usually be withheld when not asked for. 'He gave us so much good advice,' said a native chief once on being asked what had become of an Englishman, 'that we ate him.' The lives of many friendships have been ended for the same reason. Nor ought it to be necessary to remonstrate and give advice, for the silence of disapproval, the silence of true conviction, is always felt. Men and women in their errors and their faults are always tempted to turn for tolerance and sympathy, not to the strong among their friends, but to the weak, for they know instinctively that with the strong, even if there is sympathy, there will be disapproval. If people are in the right relation to each other, it is not often necessary actually to speak.

But yet in all friendships there may be quarrels. There is a saying that 'The falling out of faithful friends renewal is of love,' but the love which is often renewed in this way is apt to become of a rather poor quality. Probably there never was a quarrel yet in which the fault was wholly on one side. One of the friends may feel, and feel rightly, that it is only a very little mote that is in her eye, while it is a very large beam which is in the other's eye. Nevertheless, had it not been for that mote, the quarrel would probably not have occurred, and its prompt removal is the best step towards reconciliation. The method of apologizing for the fault that is ours, even if it be slight, will be more efficacious than that of pointing

out how much greater is the fault of our friend. And this leads us to another quality which needs careful cultivation in friendship, and that is considerateness. There are occasions in the lives of all women—occasions of grief, or sickness, or trouble—when they have the right to claim all the love and interest of their friends. But these occasions are rare, and yet some people are ready to act as though they occurred constantly. One of the friends becomes exacting, and takes up all the time and energy, even the vitality, of the other; for a while it goes on; gradually it becomes tiring and irksome; at last there is a revolt, and the friendship is broken. Nor is it less inconsistent with true friendship to surrender the whole nature to the other person, to sacrifice everything for her, and to merge the whole self and individuality in that of the chosen friend. Such cases exist; and what, then, becomes of the good, the virtue, which friends are to seek in and for their friends? No human being ought either to claim or to acquiesce in such a relation to another; it is right neither in marriage nor in friendship. It is deteriorating both to the one who gives and to the one who accepts the self-sacrifice, for the one tends to become selfish and exacting, the other weak and relaxed. Dignity is necessary in all relations of life; in friendship it is essential.

But it may be asked, How are people to know whether their friendships are likely to be lasting—

whether, to go back to Aristotle's definition, they proceed from real love of the good, or only from the love of pleasure or profit? Often the three appear to exist together—indeed, do rightly exist together. Life would be intolerable if we were to be always analyzing and questioning and examining. How can it be ascertained, where both pleasure and profit are great, as they undoubtedly often are, whether the good is present also?

There is one excellent test—the test of the effect of the friendship on life in general, and specially on what may be called the love of our neighbour. It is the mark of real love that it does not make those who feel it oblivious of others. On the contrary, when love for any human being enters the soul, its effect is to purify and to elevate the whole nature. The qualities of gentleness, considerateness, humility, and patience become more marked, and this not only towards the person who is loved, but towards others also. If the newly-formed friendship is in this way a quickening force, if it increases lovingkindness, if it inspires sympathy with others, and unselfishness, then it is based on the love of good, and it will endure. But if it produces over-absorption, indifference to the comfort and convenience of others, and jealousy, then it is based on love which is untrained and undisciplined, and, like all things and persons which are untrained and undisciplined, it will give way in the time of stress and trial. It will not necessarily be destroyed, for all that is good

in it will continue, but there will have been a break, a quarrel, a disaster. This over-absorption is a great characteristic of unreal friendship. The persons who have lately become friends are inseparable; they must be together, no matter at what inconvenience to other people, they talk of each other in a way which is just tolerated in engaged couples, but which in other people is rightly thought unseemly. In such friendships, if one of the friends shows interest in others, suspicion and distrust is often the result, and life becomes unbearable for both people. Those who are inclined to this over-absorption and jealous love sometimes retort on those who remonstrate with them that they understand better than others what it is to love. A greater mistake was never made. A form of love it is no doubt, and of very passionate love; but it is not the love that beareth all things, believeth all things, hopeth all things, endureth all things. And therefore not only will it fail to stimulate in the person who entertains it kindliness and thought for others, but it will itself not stand in the day of difficulty. Therefore any friendship may be tested in this way: If it quickens and increases love for others, it is righteous; if it tends to absorption in one individual alone, it is selfish.

Probably all who believe in prayer at all pray regularly for their friends. They wish for them health and happiness, blessings of all kinds, both temporal and spiritual. But this is compatible with the most

selfish kind of friendship, with every form of over-absorption and exaggeration. Such prayers are often but a way of expressing love, and have in themselves no real devotion—no effort at reconciling the will with the will of God. And accordingly it is sometimes found that all the ardour becomes concentrated in the prayers for the particular person, be it husband, child, or friend, who is loved, and that other prayers and parts of worship grow spiritless and formal. When this happens it is plain that something is wrong, that the love which occupies the mind is permitted to be too absorbing, too selfish, or too earthly in its nature, and that it is gradually sapping the sources of the spiritual life. And it will be further found in such cases that the thoughts and words and deeds of friendship are not all able to bear the one test to which everything must be submitted, the test of the presence of God. Just as candle-light often fails to reveal blemishes and stains which become apparent in the clearness of day, so do many things appear tolerable in the light of this world which, when they are exposed to the clear sunlight of the presence of God, are found to be stained with weakness and sin. '"The theatre of all my actions is fallen," said a man of old time when his chief friend was dead, and they are fortunate who have a theatre in which the audience demands their best.' But our theatre is the very presence of the Everlasting God, and it is there that our actions must be tested.

There are, of course, many people to whom much of

what has been said may seem superfluous, and who are neither troubled with the difficulties of love nor invigorated by its inspiring force. Their lives will be the easier, although perhaps the poorer for its absence. But two classes of people exist who have the capacity for love, but who, from very different motives, deliberately repress and stunt it. The first are those who have experienced sorrows or disillusions. Their friends have died or have disappointed them, and they have in consequence resolved to suppress any fresh outgoing of love. Now, one reason against this attitude, which with some people is not altogether unnatural, is that it is essentially un-Christian. Throughout the whole of the New Testament love is the great motive-power, the quality which is to inspire and ennoble the nature of man. To curtail and repress the power of love is to contradict absolutely the teaching of our Lord and the Apostles. Texts and quotations might be multiplied indefinitely, but perhaps the most convincing method is to formulate this view, and to compare it with the Gospels and Epistles. 'Love not greatly, lest it bring suffering,' would be a strange interpolation in the writings of St. John or St. Paul. And then, further, it is a matter of experience that the curtailing or repressing of any faculty tends to narrow the nature. In order that the nature may reach its highest development, every faculty must be encouraged as well as disciplined, and if so vital and important a quality as love be repressed, everything in

the character will suffer. The nature that refuses to love for fear of suffering will in time harden and grow cold, sympathy will dry up, and pleasure and freedom from pain will become the main objects in life. Love and suffering are in this world indissolubly connected; nevertheless, the highest joy is only possible through love.

But, it will be said, all this is doubtless true of the love of God, and also of the love of our neighbour, which means lovingkindness and sympathy, and all the beautiful feelings of compassion and of pity. And these are what the New Testament teaches. But will not great personal love for friends keep us from God? Do not the great writers who dwell most on the necessity of the abandonment of self to God deliberately preach that detachment from earthly love is necessary if we are to love God aright? It must be remembered that many of these writers lived in a period when the religious life almost necessarily involved a withdrawal from the world and from the ties of family and friends, and that this must necessarily have coloured their view of human relations. The monastic life was the ideal, for in the cloister only could men and women be holy; human ties kept them from the cloister, and therefore were to be suspected and severed. It was a natural result of the condition of society at the time, although then as now, no doubt, countless devout souls found that the love of family was compatible with the love of God. And if we go back to the great Example, we find that in this, as in other things, the human powers were taken up and

sanctified, by being made part of the nature which God took upon Himself. The relation of love between our Lord and St. John we may surely say, without irreverence, showed human friendship to be right and holy, and justified it for all ages. 'The disciple whom Jesus loved'; the phrase was not used without meaning. St. John was the one of the Apostles who was allowed to know most of our Lord, to give men the deepest insight into the mysteries of His nature. On the Cross our Lord's thoughts dwelt on His mother and on St. John, and in His words to both He tells the mother and the friend to comfort each other; they are placed on an equality. Surely this may be considered as the great ideal of earthly love, the ideal which is set before every friendship, the consecration of every friendship. And it would seem as if it were only the weaknesses incidental to love, and not love itself, which can draw men and women from God. Jealousy, selfish absorption, exacting claims, desire for enjoyment—these are the things which veil God from men, not the true love of one friend for another. If the love between two friends teaches them to love their fellow-creatures, if it makes them more tolerant, pitiful, sympathizing, and kindly, so does the righteous love of friends teach them to love God. Except by some chosen souls, the love of God has always to be learnt. To love God with all the heart and mind and soul and strength, is to love Him with the full force of a quality which is trained and dis-

ciplined and developed. Before men can love God, they must know what love means, and in this way we may understand the saying, 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' To repress or to stunt the love for men, is not to prepare ourselves better to love God; rather shall we do this by developing to the utmost the power of love which is in us. And to those who have experienced fully the joy of friendship, and who have brought that friendship by discipline, unselfishness, and prayer into harmony with the will of God, to those, that is, who have understood love in its fullest and highest meaning, there will come sooner or later the knowledge that God is the true object of this, the dominating faculty of the nature, and that it is the Eternal and Almighty God alone Who can satisfy the 'infinite passion' of the soul. Nor, when this experience has come, will it detract from or dwarf the love for earthly friends. Even as Dante saw in his great vision all earthly things reflected in the semblance of God, so does the love of God embrace in itself, purify and exalt, all human love, and reflect upon this human love the light with which it inundates the soul. And as life goes on, and as those we love precede us into the world beyond the passage of death, instead of a sorrowful looking back on the memory of our intercourse together, and a gradual dying out of feeling as the chosen objects of our affection pass away

from us, we shall, through the ever-vivifying force of the Love of God, realize more and more truly the meaning of this, His greatest gift, and shall look onward to reunion with those who have been our friends on earth, and to learning with them what is the fulness of that Love 'that moves the sun in heaven and all the stars.'

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